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THE

MYTHOLOGY

OF

ANCIENT GREECE AND ITALY

THE

MYTHOLOGY

OF

ANCIENT GREECE AND ITALY:

FOR THE USE OF SCHOOLS.

BY

THOMAS KEIGHTLEY,

AUTHOR OF

THE "OUTLINES OF HISTORY," IN THE CABINET CYCLOPEDIA.

&c. &c.

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PREFACE.

THERE are things which, though they may not come under the head of Useful Knowledge, require to be known.—Such are the renowned histories of Whittington and his Cat, Jack the Giant-killer, Bluebeard, Tom Thumb, and other heroes of the nursery. Every one is supposed to be familiar with them, and they are frequent subjects of allusion both in writing and in conversation.

The legends of Grecian Mythology have at least this minor claim to attention. We cannot open a Poet, ancient or modern, without meeting them, or allusions to them; and the moment we enter a picture-gallery, we find ourselves in the midst of the gods and

heroes of Greece.—It is surely, then, not needless to know something about them.

But Mythology has higher claims. It is closely connected with History and Philosophy; and an acquaintance with its principles is indispensable to a philosophic historian or critic, and useful even to the theologian.

And the study of Mythology is not without its attractions. As it is in the works of the Poets that its legends have chiefly been preserved, the search after them is one of the most agreeable occupations in which we can engage; and as very few of them are devoid of meaning, the tracing out their sense and origin yields adequate employment to the very highest powers of the mind. Surely no one will venture to say that the early theology and history of such a people as the Greeks is unworthy the attention of any, however elevated in genius and in intellect. To me, the study of Mythology is a

source of high gratification, and I cheerfully devote my humble abilities to its cultivation and diffusion.

In my larger work I have endeavoured to exhibit Mythology in this its more dignified form, and thither I must refer those who are curious to know the real origin and signification of its various legends. The present little volume is purely narrative and introductory; for explanations, unless when given orally, prove in general rather irksome to young persons:—the proofs of every thing advanced in it will be found in my other work.

One advantage, and that no inconsiderable one, I think I may venture to promise those who will derive their first mythological ideas from this little book—they will have nothing to *unlearn* in their future progress. Every thing is given on the best authority.

As the following pages are chiefly designed

for those who have not commenced reading Greek, I have employed the Latin names of the Deities; placing, however the Greek names beside them; and I have frequently followed Ovid in preference to the Greek Poets. As a further aid, I have given the translation of such names as are significant: but when the meaning is only conjectural, it is intimated by a mark of interrogation (?). I have also accented proper names when they first occur. It may be remarked as a general rule, that in proper names the final *e* and *es* are to be sounded; thus, Danae and Pleiades are words of three syllables.

But I have a higher object in view. Ladies often complain that they are deterred from the study of Mythology by the dread of having their delicacy offended. In my writings on this subject, I can assure them, they will have nothing to apprehend; and few things could afford me higher gratification, than the consciousness of having enabled my

fair countrywomen to view pictures, and read our own Poets and those of other countries, with greater knowledge and consequently with greater pleasure.

The Wood-cuts are partly taken from Antiques, and partly from the classic designs of Flaxman.

Two chapters have been added in this Second Edition, and all the errors in the preceding one corrected. It is now as perfect as I believe I could make it. It has been objected that I have not given explanation enough. This I regard as the great merit of the book; for I should have explained on some system, and it is not fair to preoccupy the youthful mind with any. My own system will be found in my large work: here I give only the narratives and ideas of the ancient poets, and each reader or teacher can apply the system he deems the best.

T. K.

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MYTHOLOGY

OF

GREECE AND ITALY

PART I.—THE GODS.

CHAPTER I.

INTRODUCTION.

POLYTHEISM, or the belief in many gods, was the religion of most ancient nations, and it may still be witnessed in its full vigour in India. Learned and ingenious as the Greeks and Romans were, they were far removed from the purity and simplicity of faith which distinguished the Israelites; and in their days of greatest refinement they still worshiped at the altars of many gods.

It is not necessary at present to seek to trace the origin and causes of the poletheism of mankind: that such was the religion of the ancient Greeks is a simple fact. The description of the

What is Polytheism?—Where has it prevailed formerly?—Where does it now?

objects of their worship, and the narration of the principal adventures which they invented for their deities, are the points to which we shall direct our attention.

As the Greeks were a remarkably ingenious people, who abounded with imagination, and were passionately fond of poetry, which in its early ages was chiefly narrative, they devised numerous tales of the adventures of their gods; for their veneration for them was not of that awful character which precludes all falsehood and fiction when speaking of beings superior to man.

These tales or fables of the adventures and actions of the Grecian gods are called *mythes*, from a Greek word signifying *fable;* and the science which treats of them is termed *Mythology*.

CHAPTER II.

THE GRECIAN GODS IN GENERAL.

THE ancient Greeks believed their gods to be of the same shape and form as themselves, but of far greater beauty, strength, and dignity. They also regarded them as being of much larger size than

What is said of the Greeks?—What is Mythology?—What did the Greeks believe concerning their gods.

men; for in those times great size was esteemed a perfection both in man and woman, and consequently was supposed to be an attribute of their divinities, to whom they ascribed all perfections. A fluid named Ichor supplied the place of blood in the veins of the gods. They were not capable of death, but they might be wounded or otherwise injured. They could make themselves visible or invisible to men as they pleased, and assume the forms of men or of animals as it suited their fancy. Like men they stood in daily need of food and sleep. The meat of the gods was called Ambrosia, their drink Nectar. The gods when they came among men often partook of their food and hospitality.

Like mankind, the gods were divided into two sexes,—namely, gods and goddesses. They married and had children, just like mortals. Often a god became enamoured of a mortal woman, or a goddess was smitten with the charms of a handsome youth, and these love-tales form a large portion of Grecian mythology.

To make the resemblance between gods and men more complete, the Greeks ascribed to their deities all human passions, both good and evil. They were capable of love, friendship, gratitude,

What powers were ascribed to the gods?—What imperfections?—What passions?

and all the benevolent affections:—on the other hand, they were frequently envious, jealous, and revengeful. They were particularly careful to exact all due respect and attention from mankind, whom they required to honour them with temples, prayers, costly sacrifices, splendid processions, and rich gifts; and they severely punished insult or neglect.

The abode of the gods, as described by the more ancient Grecian poets, such as Homer and Hesiod, was on the summit of the snow-clad mountains of Olympus in Thessaly. A gate of clouds, kept by the goddesses named the Seasons, unfolded its valves to permit the passage of the Celestials to earth, or to receive them on their return. The city of the gods, as we may term it, was regulated on the same principle as a Grecian city of the heroic ages. The inhabitants, who were all the kindred or the wives and children of the king of the gods, had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter, whither also came, when called, those deities whose usual abode was the earth, the waters, or the under world. It was also in the great hall of the palace of the Olympian king that the gods feasted each day on ambrosia and nectar; which

What honours were required by them?—Where was their abode?—Describe their supposed manner of living.

last precious beverage was handed round by the lovely goddess Hebe (*Youth*), — maid-servants being the usual attendants at meals in the houses of the Grecian princes in early times. Here they conversed of the affairs of heaven and earth; and as they quaffed their nectar, Apollo the god of music delighted them with the tones of his lyre, to which the Muses sang in responsive strains. When the sun was set, the gods retired to sleep in their respective dwellings.

The Dawn, the Sun, and the Moon, who drove each day in their chariots drawn by celestial steeds through the air, gave light to the gods as well as to men.

With the exception, perhaps, of the robes and other parts of the dress of the goddesses, which were woven by Minerva and the Graces, everything on Olympus appertaining to the gods was formed of the various metals, especially brass or copper, the metal which was in the greatest abundance in Greece; for we must always recollect, that the gods being the mere creation of fancy, everything relating to them was framed according to the ideas and state of manners in the early ages of Greece.

Vulcan was architect, smith, armourer, chariot

What was Hebe's office?—Apollo's?—The Muses'?—Vulcan's?

builder, and everything in Olympus. He built of brass the houses of the gods; he made for them the golden shoes, with which they trod the air or the water, and moved from place to place with he speed of the wind or even of thought; he also, it would appear, shod with brass the celestial steeds, which whirled the chariots of the gods through the air or along the surface of the sea. This divine artist was even able to bestow on his workmanship automatism, or the power of self-motion; the tripods which he formed could move of themselves in and out of the celestial hall. He even endowed with intelligence the golden handmaidens whom he framed to wait on himself.

CHAPTER III.

GRECIAN IDEAS OF THE WORLD.

In order clearly to understand the mythology of the Greeks, it is necessary to have an adequate conception of their notions of the world and its different parts. This is called *Cosmology*.

The ancient Greeks believed the earth to be flat

What were some of Vulcan's works?—What is cosmology?

and circular: their own country they conceived to occupy the centre of it; the central point being either Mount Olympus the abode of the gods, or Delphi, so renowned for its oracle.

The circular disk of the earth was crossed fro west to east, and divided into two equal parts, by the Sea, as they called the Mediterranean and its continuation the Euxine,—the only seas with which they were acquainted.

Around the earth flowed the *river* Ocean. Its course was from south to north on the western side of the earth. The steady equable current of the Ocean compassed the earth, unmoved by storm or tempest; and hence it was called *soft-flowing:* it was also termed *back-flowing*, on account of its circular course. The sea and all the springs and rivers on earth derived their origin from it.

The Ocean had a further bank: but only that portion of it which lay to the west is spoken of by the poets. Homer places there a people whom he calls Kimmérians: he also makes it the abode of the dead.

In the remoter part of the northern half of the earth dwelt a people named Hyperbóreans, sacred to the god Apollo, who bestowed on them wealth and happiness in abundance. The coast of the

What did the Greeks believe concerning the shape of the earth?—Olympus?—the Ocean?—Kimmerians?—Hyperboreans?

Ocean on the southern side was inhabited by the swarthy Æthiopians. The islands and coasts of the western portion of the Mediterranean Sea were the abode of the various tribes visited by Ulysses in his wanderings: its eastern part was inhabited by the Libyans, Egyptians, and other nations well known to the Greeks.

On the western extremity of the southern half of the terrestrial disk was a happy place named Elysium, whither the king of the gods transported his favourites among men, to dwell in an eternity of bliss.

It would appear that according to the ideas of the ancient Greeks, the *world* was a hollow sphere or globe, divided internally into two equal portions by a flat disk of the *earth*, with the Ocean and its further bank running round it on the outside like a rim:—the common armillary sphere will serve to give an idea of it. The poets call the external shell of the sphere *brazen*, and *iron*, to express its solidity. The part above the earth was called Heaven, and was illuminated by the sun, moon, and stars. The portion beneath the earth was named Tártarus: here perpetual darkness reigned, and the vanquished or rebellious gods were confined within its murky regions.

Æthiopians?—Elysium?—The World?—The Earth?—Heaven?—Tartarus?

The Dawn, the Sun, and the Moon rose out of Ocean on the eastern side, and drove through the air, giving light to gods and men. The stars also, except those forming the Wain or Bear, rose out of and sank into the stream of Ocean.

Such were the ideas of the universe entertained by the Greeks in the time of Homer and Hesiod. With the progress of physical and geographical knowledge, many of these erroneous notions were corrected; but the poets still retained most of the ideas of their predecessors.

CHAPTER IV.

THEOGONY.

THE origin of the world, and its various parts and inhabitants, was represented by the ancient Greeks as the birth of animated beings. The gods whom they worshipped formed a part of the series of beings who gradually came into existence; and hence the account of it is called *Theogony*, or Birth of the Gods.

Chaos, or *empty space*, they said, existed first: then came into being Earth, Tartarus, and Love.

The Dawn, the Sun, and the Moon? When did these notions prevail?—What is Theogony?—Chaos?—What next came into being?

E'rebus (*Darkness?*) and Night were the children of Chaos; Night bore to Erebus, Day and Æther.

Night was, without a father, the parent of the Hespérides, or maidens who kept the golden apples on the shore of Ocean; of Momus, and of Woe; of Death, Sleep, and Dreams; of Némesis, of Old-age, and Discord.

Earth brought forth U'ranus or Heaven, the Sea (*Pontus*), and the mountains. She bore to Heaven six sons, Océanus, Cœus, Crius, Hyperíon, Jápetus, and Saturn; and six daughters, Thea, Rhea, Themis, Mnemósyne, Phœbe, and Tethys: and these twelve were called the Titans. Earth and Heaven were likewise the parents of the three Cyclópes,—Brontes, Stéropes, and Arges; and of the three Hundred-handed,—Cottus, Briáreos, and Gyges.

These children were hated by their father; and as soon as they were born he hid them in a cavern of Earth; who, indignant at his conduct, produced the metal named steel, and forming from it a sickle, gave it to her son Saturn, who, lying in wait for his father, mutilated him. The drops of blood which fell on the earth gave origin to the Giants and the Melian nymphs: from what fell into the sea sprang Venus, the goddess of love and beauty

Who were the children of Night?—Earth?—What is related of Earth's children?

By her other son Pontus (*the Sea*), Earth was the mother of Thaumas (*Wonder*), Nereus, Phorcys, and a daughter named Ceto (*Huge*, or *Sea-monster*). Thaumas married Electra (*Brightness*) a daughter of Oceanus, who bore him Iris (*Rain bow*) and the Harpies or Wind-goddesses. Nereus had by Doris, also a daughter of Oceanus, the fifty sea-nymphs called the Nereïdes. Phorcys was, by his sister Ceto, father of the Grææ, the Gorgons, and the Serpent which with the Hespérides watched the golden fruit.

When here and elsewhere we read of gods married to their sisters, we must recollect, in excuse of the old bards who relate such things, that in the East, and among the Ionian Greeks, where the female part of the family were kept secluded, such marriages were not prohibited. We thus find the patriarch Abraham married to his half-sister Sarah; and Cimon the great Athenian stood in a similar relation to his wife Elpinice. In theogony, we must also allow for the necessity of the case; just as we are obliged to suppose that the children of Adam and Eve espoused each other.

Who were the children of the Sea?—Of Thaumas?—Nereus?—Phorcys?

CHAPTER V.

THE TITANS. SATURN.

Oceanus married his sister Tethys, who gave birth to the Oceánides, or Ocean-nymphs, and all the rivers and springs. He and his wife and daughters dwelt in a grotto-palace in the western part of the stream, over which he ruled, and which was named from him.

Cœus and his sister Phœbe (*Brightness*) had two daughters, Latóna (*Night?*) and Astéria (*Starry*).

The offspring of Crius and Eury'bia (*Wide-orce*) were, Astræus (*Starry*), Pallas (*Shaker?*)

Who was the wife of Oceanus?—The daughters?—Who were the children of Crius?

and Perses (*Bright?*). Astræus had by Auróra (*Dawn*), the daughter of his brother Hyperion, the winds, Zéphyrus (*West*), Bóreas (*North*), and Notus (*South*). Pallas had by the Ocean-nymph Styx, Envy and Victory, Strength and Force Perses was, by Asteria, father of Hécate (*Far caster*), a goddess of the night.

Hyperion (*Over-going*) married his sister Thea (*Swift?*): their offspring were Hélius (*Sun*), Seléna (*Moon*), and Auróra (*Dawn*).

Japetus and one of the Oceanides had four sons Atlas, Prométheus, Epiméthéus, and Menætius.

Saturn espoused his sister Rhea. They had three sons and three daughters; namely, Pluto, Neptune, Jupiter, and Vesta (*Hestia*), Ceres, and Juno. The last born of these was Jupiter. Heaven and Earth having told Saturn that he was fated to be deprived of his kingdom by one of his sons,—to prevent the calamity he devoured his children as fast as they were born. Rhea, when about to become the mother of Jupiter, advised with her parents on the means of saving him. Earth directed her to give a stone swathed in linen to Saturn instead of the child. She did so: and Saturn, unsuspicious of the deceit, swallowed it. Jupiter, in the mean time, was reared by the Nymphs in a

Astræus?—Pallas?—Perses?—Hyperion?—Japetus?—Saturn?—What was predicted of Jupiter?—How was his life saved

cavern of Crete. When grown up, he espoused Metis (*Prudence*) who administered a draught to Saturn, which caused him to cast up the stone and his other children.

The children of Saturn, headed by Jupiter, now rebelled against their father, who was aided by the other Titans, his brothers. The war, of which Thessaly was the scene,—the sons of Saturn fighting from Mount Olympus, the Titans from Mount Othrys,—lasted ten years. At length Jupiter released the Hundred-handed, and with their aid gained the victory. The vanquished Titans were confined in the gloomy region of Tartarus, and the Hundred-handed were set to guard them. Jupiter now assumed the empire of the world.

CHAPTER VI.

THE TITANS (*continued.*)

THE Titans, however, were not all consigned to Tartarus. The following are to be found still in office, or employed under the reign of Jupiter.

ATLAS, the son of Japetus, had the task (a punishment inflicted on him for his share in the war,)

What war took place?—Describe it.—What is related of Atlas?

of supporting the heavens on his shoulders. We shall find the hero Hercules relieving him for a time of his burden. He was married to one of the daughters of Oceanus, by whom he had seven daughters, called the Plei'ades or Atlántides; their names were Maia, Electra, Taygéte, Astérope, Mérope, Alcy'one, and Celæno. They form the constellation of the Pleiades in the sign of the Bull. Atlas was also the father of the beautiful nymph Calypso, who entertained Ulysses in her isle Ogy'gia.

Prome'theus is by some said to have been the creator of man, whose benefactor he certainly was. He stole fire from heaven, and gave it to the new-formed race, whose life might have passed away in misery if left destitute of that element. Jupiter, to punish him for this or some other offence, chained him to a rock on Mount Caúcasus, where an eagle evermore preyed on his liver. At length Hercules, coming to the place of his punishment, hot the eagle with his arrows, and delivered the uffering Titan.

The remaining Titans were more fortunate than Atlas and Prometheus.

Oce'anus still abode in his circling stream, and

Prometheus?—Oceanus?

was treated with the utmost respect by Jupiter, Juno, and the other gods.

Auro'ra, or Eos, the goddess of the Dawn, dwelt in a palace on the east side of the earth whence every morning she went forth in her yellow chariot drawn by four steeds of brilliant white before her brother, the Sun, and drove through the sky, shedding light abroad. In the evening she sank in the west before him, and they were conveyed together round to the east during the night.

Aurora was, by Astræus, mother of the winds, Zephyrus, Boreas, and Notus. She bore him also Eósphorus (*Dawn-bearer*) or Morning-star, and the Stars of Heaven.

The goddess of the Dawn was at times inspired with the love of mortals. She carried off Oríon, and kept him in the isle of Ortygia till Diána slew him with her arrows. She also carried off Céphalus, the son of Mercury by Hersa (*Dew*), daughter of Cecrops king of Attica, and had by him a son named Pháëthon (*Gleaming*), whom Venus, on account of his beauty, set to keep her temple. Her greatest favourite, however, was Tithónus, son of Laómedon king of Troy, whom, after her usual fashion, she ran away with. She

Aurora?—Tithonus?

prevailed on Jupiter to grant him immortality; but forgetting to have youth joined in the gift, to her great mortification she began, after some time, to discern the symptoms of advancing old age and decrepitude. When his hair was grown white, she left his society; but he still had the range of her palace, lived on ambrosial food, and was clad in celestial raiment. At length he lost the power of moving his limbs, and then she shut him up in his chamber, whence his feeble voice might at times be heard. It is also said that she turned him into the noisy insect called by the Greeks Tettix (*Cicáda*), or Tree-hopper.

Aurora and Tithonus had two children: Memnon, a renowned hero slain at the siege of Troy, and another son named Æmáthion, who was killed by Hercules.

He'lius, or Sol, the Sun-god, the brother of Aurora, dwelt like her on the eastern side of the earth. He drove after her each day in his four-horse chariot along the sky. At evening they all went down into a golden *cup* or vessel, made by Vulcan, which carried them during the night round the northern part of the earth, so as to be in time to set out again in the morning.

Memnon?—Æmathion?—Helius?

By Persa, or Perséïs (*Brightness?*), a daughter of Oceanus, the Sun was the father of Circe (*Hawk?*), the great enchantress, and her brother Æétes king of Colchis. Pérsa also bore him Pasíphaë (*All-bright*), who married Minos king of Crete. The Sun was also the sire of Aúgeas (*Bright*) king of Elis, renowned for his wealth in flocks and herds.

Helius, and the Oceanide Cly'mene, had a son named Pháëthon (*Gleaming*), whose claims to a celestial origin being denied by E'paphus the son of Jupiter and Io, he journeyed to the palace of his reputed sire, from whom he drew an unwary oath that he would grant him whatever he desired. His request was the guidance of the solar chariot for one day, that all might thereby be convinced that he was the offspring of its lord. Helius, aware of the consequences, made every effort to induce the thoughtless youth to content himself with some less perilous proof. His arguments and entreaties were in vain; and at length, with a mournful heart, he circled his head with the glittering diadem of rays, and committed the reins to his hand. In the midst of his directions the impatient youth lashed on the horses, who sprang along the celestial way; but soon aware of the feeble hand

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Circe?—Phaethon?

which guided them, they ran out of the course, and the world was enveloped in flames. At the prayer of Earth, Jupiter lanched his thunder, and hurled Phäëthon from his seat. He fell into the river Erídanus and was drowned, and his sisters the Heliades (*Sun-maidens*), weeping for his death, were turned, as they stood on the river's bank, into the trees which drop amber into its waves.

Sele'na, or Luna, the moon-goddess, drove along the sky in her chariot to give light, while her brother and sister were reposing after the toils of the day.

By Jupiter, Selena was the mother of a daughter named Hersa (*Dew*). The god Pan gained her love under the form of a beautiful white ram. There was a youth named Endy'mion, on whom Jupiter had bestowed the gift of perpetual youth, but united with perpetual sleep: a cavern of Mount Latmos in Caria was the place of his repose; and here Selena used to descend each night, and please herself by gazing on his charms as he slumbered.

He'cate was highly honoured by Jupiter, who gave her extensive power. She was a goddess of the night, and was worshipped by men as the

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Selena?—Endymion?—Hecate?

averter of evil and bestower of increase. In after time she was held to be the patron of magic There is little doubt but that Hecate was originally regarded, by a portion of the people of Greece as a moon-goddess, like Selena.

CHAPTER VII.

JUPITER.—*Zeus.*

JUPITER, the son of Saturn and Rhea, when born was concealed by his mother in a cave of Mount Ida in Crete. Here he was fed by the bees and

How was Jupiter educated?

the doves, and drank the milk of the goat Amal thēa. To prevent his cries reaching the ears of his father, the Curētes danced their war-dances, clattering their arms, around his cradle.

On the dethronement of Saturn, Jupiter divided his dominions with his brothers Neptune and Pluto: the portion which he reserved for himself was the Heaven; Earth and Olympus were common property. Jupiter was king of gods and men; the thunder was his weapon; and he bore a shield called Ægis, made for him by Vulcan, which when shaken sent forth storm and tempest. The eagle was his favourite bird, the oak his sacred tree.

The king of the gods had a numerous progeny both by mortal and immortal mothers. Themis (*Law*) bore him the Fates, the Seasons, and Peace, Order and Justice; Eury'nome (*Wide-dispensing*), the Graces; Mnemósyne (*Memory*), the Muses; the nymph Maia, Mercury; by Ceres he had Próserpine; by Dióne Venus; by Latona, Apollo and Diana; by Juno, who was his queen and lawful wife, he was the father of Mars, Vulcan, Hebe (*Youth*), and the Ilithyiæ.

The terrestrial loves of this god gave rise to a variety of adventures, and produced a copious list

How did he divide his dominions?—Describe Jupiter.—Who were his children?

of gods and heroes.—The following are a few of them.

Alcména the daughter of Eléctryon was betrothed to her cousin Amphítryon, but refused to acknowledge him as a husband until he had avenged the death of her father on the Teléboans. During his absence in the war against them, Jupiter, who had fallen in love with Alcmena, assumed his form, and by narrating a tale of victory to the maiden, obtained her favour. The celebrated hero Hercules was the son of Jupiter and Alcmena.

Antíope, daughter of Nycteus and niece of Lycus king of Thebes, was surprised by Jupiter in the form of a satyr. Dreading the anger of her father, she fled to the town of Sicyon, where she married Epópeus. Nycteus put an end to his life, charging his brother to take vengeance on Antiope and her husband. Soon afterwards Lycus slew Epopeus, and led Antiope back a captive to Thebes. On the way she brought forth twins, whom her uncle exposed on the mountains, where they were found by a shepherd, who reared them, naming the one Zethus, the other Amphíon. Antiope, who was treated with the utmost cruelty by Dirce the wife of Lycus, fled for protection to her sons

Who was the son of Alcmena?—Who were the children of Antiope?—How did they revenge their mother's wrongs?

when they were grown up. They attacked and slew Lycus, and tying Dirce by the hair to a wild bull, let him drag her till she expired. They seized on the government of Thebes, which they surrounded with walls, the stones moving of themselves to the sound of the lyre which Mercury had given to Amphion.

Enamoured of the beauty of Leda the wife of Ty'ndareus, Jupiter took the form of a swan, and gained her love. She brought forth two eggs, from one of which came Pollux and Helen, the children of Jupiter; from the other Castor and Clytæmnestra, the mortal offspring of her husband.

A flame of fire concealed the god from Ægína the daughter of the river-god Asópus, and she became the mother of Æ'acus, so renowned for his justice that he was made one of the judges of the under-world. A shower of gold was the form in which Jupiter penetrated the brazen chamber where Acrísius king of Argos had shut up his daughter Dánae, who bore to the god a son named Perseus.

Io, the daughter of the river I'nachus, was seen and loved by Jupiter. She rejected the suit of the god; but as she fled from him, she checked her flight by spreading a dense cloud around her.

Who were the children of Leda?—Who was the son of Ægina?—of Danae?

Juno, looking down from heaven, and seeing the cloud, and also missing her husband, suspected mischief. She sprang to earth; but Jupiter, aware of her approach, had turned Io into a white cow. When Juno admired the animal, and asked him to give it to her, he could not refuse her request. The goddess, who knew well who the cow was, set the hundred-eyed Argus to watch her: and as only two of his eyes slept at a time, there was little hope of deceiving his vigilance. At length Jupiter desired Mercury to kill him, as the only mode of liberating Io. Mercury, taking the guise of a shepherd, came and sat by Argus, and by playing on his pipe lulled all his eyes to slumber, and then cut off his head with his *harpe* or crooked sword. Juno placed the eyes of Argus in the tail of her favourite bird the peacock, and sent a Fury to torment Io, who fled all through the world till she came to Egypt, where Jupiter restored her to her original form, and she bore a son named E'paphus.

Callisto, the daughter of Lycáon king of Arcadia, was one of the companions of Diana. Jupiter, taking the form of that goddess, violated the modesty of the maiden; and Diana, on learning what had happened, drove the guiltless offender from

What is related of Io?—Callisto?

her society. Callisto was mother of a son named Arcas. Juno, then giving loose to her vengeance, turned her into a bear. Her son, when he grew up, meeting her in the woods, was on the point of killing her with his darts, when Jupiter, transporting both mother and son to the skies, made them he constellations of the two bears. Juno obtained from Oceanus and Tethys that they should never be permitted to sink into their waves.

As Europa, the daughter of Agénor king of Sidon, was one day amusing herself with her companions and gathering flowers in the meads on the shore of the sea, Jupiter approached her in the form of a beautiful white bull. The maiden caressed him, and at length ventured to mount upon his back: the god immediately bounded on the surface of the sea, and ran with his lovely burden along it till he reached the isle of Crete, where he resumed his proper form. Europa became the mother of Minos, Rhadamanthus, and Sarpédon.

Adventures more becoming a king are related of Jupiter. Such are those of his descent to earth to look into the conduct of men.

Hearing of the enormous wickedness of mankind, Jupiter came down to earth to ascertain if what had reached his ears was true. The reality

exceeded the report. He came to the palace of Lycáon king of Arcadia, and made himself known. Lycaon derided his pretensions, and to try him set human flesh before him for food. The god in indignation destroyed the house with lightning and turned its impious master into a wolf.

Jupiter, accompanied by Neptune and Mercury, came down one time to earth. It was late in the evening when they passed by the house of a peasant named Hy'rieus. Seeing that they were wayfarers, Hyrieus pressed them to enter and partake of his hospitality. The gods accepted the kind invitation, and, pleased with their entertainment, they revealed to him their rank, and asked if he had any wish to gratify. The wife of the kind host was dead, and he had sworn never to marry another, yet he wished to have a child. The gods took the hide of his only ox, which he had offered in sacrifice to them, and buried it in the earth. Ten months afterwards a child came to light, which he named Orion, who became a mighty hunter, and was at last slain by Diana.

Jupiter and his son Mercury once came in the evening to a village, where they sought hospitality; but every door was closed against them. At length they reached a cottage, where dwelt an ancient

couple named Philémon and Baucis. By these they were received and entertained as well as their humble means would allow. Charmed with the good old pair, the gods revealed their rank, and desired them to accompany them to the summit of a neighbouring hill. On looking down towards their village, Philemon and his wife saw nothing but a lake, with their cottage standing on its side. As they gazed, it became a temple; and on the gods asking them what was their desire, they said to serve them in that temple, and to die at the same moment. Their wish was granted; and one day as they were standing before the temple and talking over the wonderful tale, they were turned into trees where they stood.

Philemon and Baucis

CHAPTER VIII.

NEPTUNE.—*Poseidon.*

NEPTUNE was the son of Saturn and Rhea. The sea fell to his lot on the division of the dominions of his father. As god of the sea he bore the three-pronged spear or trident used by fishermen, and dolphins and other marine animals usually attended him.

The queen of Neptune was Amphitrite, one of the daughters of Nereus and Doris. In his suit to her he was aided by a dolphin, whom in gratitude he placed among the stars. Their children

What is related of Neptune?—Amphitrite?

were Triton, whom he made his trumpeter, and a daughter named Rhoda, who was married to the Sun-god.

Like his brother Jupiter, Neptune was not strictly faithful to his wife; but Amphitrite seems to have been less prone to jealousy than Juno. It is said that Neptune became enamoured of the goddess Ceres, when one time she had taken the form of a mare. The goddess gave birth to a foal, which was named Arion. He was reared by the Nereïdes, who used to yoke him to his father's chariot, which he drew along the surface of the sea. Arion became the property of Adrastus king of Argos, who owed his life to his fleetness in the first Theban war.

Tyro, the daughter of Salmŏneus, loved the river Enipeus. Neptune, who was enamoured of her, took the form of the river-god, and she bore two sons, named Pĕlias and Neleus, which last was the father of Nestor.

Neptune took the form of a dolphin to deceive Melantho: as a ram he gained the love of Theophane, who bore the gold-fleeced ram which carried Phrixus and Helle to Colchis. By Iphimedeia Neptune was the father of Otus and Ephialtes, who were of such gigantic size and strength, that

Arion?—Tyro?—Otus?—Ephialtes?

when but nine years old they attempted, by piling the Thessalian mountains on each other, to scale Heaven. The Cyclops Polyphémus was the son of Neptune and the sea-nymph Thoö'sa; and many renowned heroes likewise claimed Neptune for their sire.

The origin of the horse was ascribed to Neptune. It is said that when he and Minerva contended for the right of naming the city built by Cecrops in Attica, the gods declared that they would decide in favour of the one who should produce what would be most useful to mankind. Neptune struck the earth with his trident, and forth sprang the first horse; Minerva caused an olive to shoot up. The gods gave judgment in favour of the emblem of Peace, and the goddess called the town Athens, from her own name Athéna.

Give an account of the origin of the name of Athens.

CHAPTER IV

PLUTO—(*Hades.*)

PLUTO, the son of Saturn and Rhea, became lord of the under-world on the dethronement of his father. All the dead of mankind were under the rule of this deity, who is described as gloomy and inexorable; for from the realm of Pluto there is no return; and the ancient Greeks believed it to be dark and cheerless.

The queen of Pluto was Proserpine, the daughter of Ceres, whom he carried off, as will be presently related.

The souls of the dead were conducted down to

What is related of Pluto?—His realm?—His wife?

the realm of Pluto by Mercury. On reaching the river which surrounded it, they found Charon with his boat waiting to receive them. His fare was a small piece of money, which was always, for that purpose, placed in the mouth of the deceased Having disembarked on the further bank, they went on till they came to the palace of Pluto, which was guarded by Cérberus, a dog with three heads and with serpents along his back. This monster lay quiet in his den, only gazing at those who entered; but if any of them turned back and attempted to make their escape, he flew out of his cavern and seized them. The dead were now brought before the tribunal of the judges, Minos, Rhadamanthus, and Æacus, and their dooms were assigned according to the life which they had led on earth. The virtuous were sent to the enjoyment of the blissful region named Elysium, the wicked were consigned to the endless torments of Tartarus.

According to the poets, the following five rivers were to be seen in the dominions of Pluto. Styx (*Dread*), whose waters were piercing cold. When there was any dispute on Olympus, Jupiter sent Iris to fill a cup with the water of Styx, and bring it thither. On this the contending parties swore; and if any swore falsely, he was banished

Of the souls of the dead?—Charon?—Cerberus?—The judges?—the Styx?

for nine years from the table of the gods. A'cheron (*Grief*), the stream over which Charon ferried the dead. Cocy'tus (*Lamentation*); and Pyriphlégethon (*Fire-flaming*,) or Phlégethon (*Flaming*) which last rolled with waves of torrent flames Finally, the quiet placid stream of Lethe (*Oblivion*) flowed through the fragrant valleys of Elysium; and the souls of the good, which were destined to animate other bodies on earth, were led to its side to quaff oblivion of their present bliss before they departed to taste once more of the bitterness of life beneath the sun.

The proper name of the realm of Hades or Pluto was E'rebus (*Darkness?*). We term it the *under-* or *nether-world*, as to modern ears the words Hell and the Infernal Regions, by which it is usually designated, suggest ideas of punishment alone, whereas Erebus was the abode of the virtuous as well as the wicked. The attentive reader will also perceive, that in the days of Homer, Elysium and Tartarus did not form parts of Erebus, and hat their transference thither was the work of a later age.

The principal criminals who were punished in Erebus were the following:

Tityus, the son of Jupiter and E'lara, was slain

Acheron?—Cocytus?—Phlegethon?—Lethe?—Erebus?—Tityus?

by Apollo and Diana, for attempting to offer violence to their mother Latona. In Erebus his huge body covered nine acres of land, and an enormous vulture preyed without ceasing on his liver.

Tántalus was so highly honoured by the gods as to be admitted to partake of the nectar and ambrosia on which they feasted in the halls of Olympus. At an entertainment given by him to them, he had the cruelty and impiety to kill his own son Pelops, and serve his flesh up to the Immortals. All shrunk back from the horrid viands but Ceres, who incautiously ate one of the shoulders. Pelops was restored to life by Clotho, and the missing shoulder was replaced by an ivory one. To punish Tantalus for his atrocious deed, the gods placed him up to his chin in a lake in Erebus, with trees laden with luscious fruits suspending their boughs over his head: but when he essays to quench the thirst with which he is tormented, the water flies from his lips; and when he would pluck the fruit to satisfy his hunger, the winds scatter it abroad.

Sísyphus king of Corinth, so renowned for his craft, having contrived to outwit Pluto, was by him condemned to roll a huge stone up a hill in Erebus. His toil is unceasing; for as soon as he has

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Tell the story of Tantalus.—Of Sisyphus.

worked it up to the summit, it rolls back in spite of him, and thunders down again into the plain.

Phlégyas, on learning that his daughter Corónis had been seduced by Apollo, burnt out of revenge the temple of the god at Delphi. For this offenc he was placed in Erebus, where a stone hanging over his head, and evermore threatening to fall, keeps him in a perpetual state of terror.

Ixion the son of Phlégyas was admitted to the society of the gods on Olympus. He here had the audacity to aspire to the love of the celestial queen; and Jupiter, to punish him, precipitated him to Erebus, and fixed him on an ever-revolving wheel.

Salmóneus, king of Elis, asserted himself to be Jupiter, and claimed divine honours. Fastening dried hides and brazen kettles to his chariot, he called their clatter thunder; and flinging lighted torches against the sky, he affected to lighten like the king of the gods. Jupiter hurled him to Erebus, but his punishment there is not described.

The fifty maidens called Bélides, from their grandfather Belus, and Danáïdes from their father Dánaüs, having fled from Egypt to escape the persecution of their cousins the sons of Egyptus, came to Argos in Greece. They were followed

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Of Phlegyas.—Of Ixion.—Of Salmoneus.—Of the Belides.

thither by their cousins, to whom Danáüs consented to give them in marriage; but on the wedding night he gave a dagger to each of the brides, directing her to plunge it into the bosom of her husband. All obeyed but Hypermnestra, who spared the life of Lynceus. For this crime the Danáïdes were sentenced in Erebus to fill a perforated tub with water.

CHAPTER X.

JUNO—*Hera.*

JUNO was a daughter of Saturn and Rhea. Her brother Jupiter, falling in love with her, raised a

storm, and taking the shape of a cuckoo fled to her bosom for shelter and gained her love. When he had dethroned his father, Juno became his queen, and shared in all his honours. Her own character was irreproachable; but, as we have already seen, she could ill brook his infidelities; and Latona, Alcmena, Sémele, and others, paid dear for their intimacy with the monarch of the gods.

The attendant assigned to Juno by the poets was Iris, the swift goddess of the rainbow. Her favourite birds were the peacock and the cuckoo. Of flowers, she was most partial to the dittany, the poppy, and the lily. It is said that the lily was once yellow, but that the infant Hercules being put to the breast of the goddess as she slept, on waking she thrust the babe indignantly from her with such precipitation that a part of her milk was spilt. What fell on the heaven produced the Galaxy, or Milky Way; the portion which reached the earth tinged the lilies white.

At the nuptials of Peleus and Thetis, which the gods honoured with their presence, Discord, who was uninvited, flung a golden apple in among them, on which was inscribed *For the fairest.* The claims of all were obliged to give way to those of Juno, Minerva, and Venus; and the decision was

What were her office and character?—What is said of Iris?—Of the apple of Discord?

left to Paris, son of Priam king of Troy, who was at that time keeping herds on mount Ida. Mercury led the goddesses thither. Juno proffered the young herdsman power, if he would award the prize to her; Minerva, fame in war; Venus the fairest of women. The queen of beauty wa awarded the apple, and Paris soon afterwards carried off Helen the wife of Meneláüs king of Sparta. The revengeful Juno never rested till Troy was taken and destroyed by the Greeks, to punish the crime of Paris.

Tell the story of Paris and Troy.

CHAPTER XI.

MARS—*Ares.*

MARS was the son of Jupiter and Juno. He was the god who presided over war. The war-goddess Enyo or Bellóna, his sister Strife, and his sons Terror and Fear, were his companions when he went to the field of battle.

It was said by some that Mars was the son of Juno without a father. This goddess, angry at the birth of Minerva from the head of Jupiter, took a journey towards the dwelling of Oceanus and Tethys, to make her complaint to them. On the

What is said of Mars?—of Juno?

way she stopped to rest at the abode of Flora the goddess of flowers. She told the tale of her griefs to her kind hostess, who, pointing to a flower which grew in her garden, desired her to touch it. Juno did so, and became the mother of Mars.

The beautiful goddess Venus, who was married to Vulcan the lame smith, carried on an intrigue with the god of war. The Sun gave information to the artist, who forged an invisible net, and disposed it in such a manner as to catch the lovers. He then called all the gods to behold the captives, and would not release them till Neptune had passed his word for the compensation to be made by Mars.

Terror and Fear, and Harmony, who was married to Cadmus, are said to be the children of Mars and Venus.

Mars had by Agraulos, daughter of Cecrops king of Athens, a daughter named Alcippe (*Strong-mare*). Halirrhóthius (*Sea-wave*), a son of Neptune, having offered violence to the maiden, was killed by her father. Mars was prosecuted for the murder by Neptune. Twelve gods sat as judges on the hill at Athens named Areópagus (*Mars' hill*). The votes being equal, he was acquitted; and such became the rule of the court which in after times held its sittings on this hill

Of the Areopagus?

CHAPTER XII.

VULCAN—*Hephæstus.*

VULCAN, the celestial artist, was the son of Jupiter and Juno,—some said of Juno alone. He was born lame; and his mother was so displeased at the sight of him, that she flung him out of heaven. He was saved by the nymphs Thetis and Eury'nome, who kept him for nine years in a cavern under the ocean; during which time he fashioned for them a great variety of trinkets and ornaments.

All the houses, chariots and armour, and other articles in Olympus, were made by Vulcan. He

What is said of Vulcan?—His education?—His works?

also made various wonderful things for his own favourites, or those of Jupiter and the other gods, among men. Alcínoüs king of the Phæacians had golden dogs, which guarded his house; and Æétes king of Colchis brass-footed bulls, which guarded the Golden Fleece,—all made by Vulcan. Vulcan formed for Minos king of Crete a brazen man named Talos, who compassed the isle three times a day to guard it from invasion. Talos's mode of destroying people was to make himself red-hot in the fire, and then embrace them.

The servants assigned to Vulcan by the poets are the three Cyclópes,—Brontes (*Thunder*), Stéropes (*Lightning*), and Arges (*Flame*). His wife was Venus, the goddess of beauty.

His servants?—His wife?

CHAPTER XIII.

PHŒBUS APOLLO.

APOLLO was the god of archery, prophecy, and music. He was the son of Jupiter and the Titaness Latona, and brother of Diana.

Latona, ere she gave birth to the twins Apollo and Diana, was persecuted in a most cruel manner by Juno, who menaced with her wrath any country or island on earth which should give shelter to the goddess. It was in vain that Latona implored them to take pity on and relieve her; all feared too much the vengeance of the queen of heaven.

Who was Apollo?—His parents?—What is related of Latona?

At length the isle of Delos, which at that time floated among the Cy'clades, offered her an asylum; and she brought forth her children in that island, which thenceforth remained fixed, and where Apollo had one of his principal temples.

When Apollo was grown up he went to Pytho or Delphi, where he killed the enormous serpent Python, which infested the surrounding country. He here built a magnificent temple; and Delphi became celebrated for its oracle, by which the god of prophecy announced the future to mankind.

As Phœbus Apollo was a remarkably handsome and accomplished god, he had many love adventures.

The muse Callíope (*Fair-voice*) bore him a son named Orpheus, who became so skilful a musician that the very trees and rocks moved to the tones of his lyre. Orpheus was married to Eury'dice, whom he tenderly loved; but a snake biting her foot as she ran through the grass to escape the pursuit of Aristæus, she died of the wound. Her disconsolate husband formed the bold resolution of descending to the under-world, and imploring its rulers to let her return to the light of day. He struck the chords of his lyre, and drew forth tones which softened the heart of the stern monarch of

Of Python?—Delphi?—Orpheus?—Eurydice?

Erebus; and Eurydice was restored, on condition that her husband should not look back till they had reached the upper world. They journeyed on through the gloomy regions of Erebus, and were now on the confines of light, when Orpheus, fearing that Eurydice might not be following, looked back. By this imprudent act all his labour was undone, and Eurydice lost for ever. He now shunned all human society; and, despising the rites of Bacchus, was torn to pieces by the women of Thrace.

Shortly after his victory over the Python, Apollo, seeing the little Cupid bending his bow, mocked at his efforts. Cupid, to punish him, shot him in the heart with his golden arrow of love: and at the same time discharged his leaden arrow of aversion into the bosom of Daphne, the daughter of the river-god Penëüs. Apollo, seeing the nymph, pursued her; but she fled from him with all her speed. He had nearly overtaken her, when she reached the bank of her father's stream. She cried to Penëüs for aid; and when Apollo thought to grasp her, he found that his arms encircled a bay-tree, into which she had been changed.

Cassandra, a daughter of Priam king of Troy, attracted the love of Apollo; and in return she

demanded the gift of prophecy. The god readil granted it; but the princess broke her word when become a prophetess. Unable to recall his gift, Apollo rendered it useless by depriving her of credit; for though she always announced the truth, no one ever believed her.

Apollo also loved Marpessa, the daughter of Evénus. Her father wished her to hearken to the god; but her heart was devoted to another. The favoured lover, whose name was Idas, having obtained a fleet chariot from Neptune, carried her off. Apollo, meeting the fugitives, seized Marpessa: the dispute was referred to Jupiter, who allowed the maid to choose for herself; and she gave her hand to her mortal lover.

Having seen one day Cyréne the grand-daughter of the river-god Penéüs engaged in combat with a lion, in defence of her father's flocks, Apollo became enamoured of her. He carried her off in his golden chariot over the sea, to that part of Libya afterwards named from her; and she gave birth to a son named Aristæus, who discovered the culture of the olive and the mode of managing bees.

Corónis, the daughter of Phlégyas king of the Lápithæ, had yielded to the suit of Apollo. She however did not continue faithful to him; and the

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Marpessa?—Cyrene?—Coronis?

raven, having witnessed her infidelity, informed the god of it, who discharged one of his inevitable arrows into the bosom of Coronis. She died, deploring, not her own fate, but that of her unborn babe. Apollo repented when too late; he laid her on the funeral pyre, and, taking the babe, gave him to Chiron the Centaur to rear. To punish the raven, he changed his colour from white, which till that time it had been, to black.

ÆSCULA'PIUS.

This son of Apollo by Coronis was named Æsculápius. He became a celebrated physician; and his skil. was such, that he was able even to restore

Æsculanius?

the dead to life. Pluto complaining to Jupiter of him, the king of the gods struck him with thunder; and Apollo in revenge shot with his arrows the Cyclops who had forged the thunderbolts For this act he was banished from Heaven. Coming down to earth, he hired as a herdsman with Admétus king of Pheræ in Théssaly, and fed his flocks on the banks of the Amphry'sus. The prince treated his illustrious servant with the utmost kindness; and Apollo out of gratitude aided him to gain the hand of the beautiful Alcestis, the daughter of Pelias. He also obtained of the Fates that when the appointed period of the life of Admetus should arrive, it might be deferred by one of his family dying in his stead. When the fatal time was come, Admetus besought in vain his aged father and mother to prolong his days. The affection of his wife now shone forth, and she magnanimously offered to descend to the tomb in his place. When Death came to fetch her, Apollo made fruitless efforts to prevail upon him to forego his prey, and Alcestis was taken from her weeping husband and children. But Hercules, happening to come at that time to the house of Admetus, engaged and overcame death, and restored the queen to her family.

Apollo?—Admetus?—Hercules?

Hyacinthus, a beautiful youth, was loved by Apollo. As the god and his favourite were one day playing with the discus, it rebounded, and struck the youth so violently as to kill him. The mourning deity changed him into the flower named from him—the Hyacinth.

Cyparissus, another youth whom Apollo loved pined away with grief for the loss of a favourite stag which he had killed by accident, and was changed into a tree of his own name.

The satyr Mársyas having found the pipe which Minerva had flung away, and learned to play on it, challenged Apollo to a musical contest. The god accepted the challenge: Mount Tmolus was chosen judge, and he decided in favour of the music of the lyre. All acquiesced in the justice of the sentence except Midas king of the country; and as a reward for his bad taste, Apollo bestowed upon him the ears of an ass: the unhappy Marsyas he flayed alive. Midas sought to conceal the altered form of his ears; but he could not hide the secret from his barber. He strictly enjoined him secrecy: but silence was almost impossible to one of that loquacious fraternity. Bursting with the secret, he went, and digging a hole in the earth, whispered into it, "*King Midas has got asses' ears.*"

Hyacinthus?—Cyparissus?—Marsyas?—Midas?

Lo! soon afterwards a crop of rushes sprung up from this hole, and as they waved in the wind, the words "*King Midas has got asses' ears*" were plainly heard.

The hawk, raven and swan were birds sacred to Apollo. The bay or laurel was his favourite tree.

CHAPTER XIV.

DIA'NA—*A'rtemis.*

DIA'NA was twin-sister of Apollo, and daughter of Jupiter and Latona. She was, according to some

What is related of Diana?

accounts, born before her brother, and aided the labour of her mother. This goddess presided over the chase: she loved to follow with bow and arrows the flying game over the mountains, attended by her train of huntress-nymphs. Diana was never married; and she was renowned for her unblemished chastity. As we have seen in the instance of Callisto, she punished severely the breach of this virtue in her nymphs.

Actæon, one of the grandsons of Cadmus, chanced, as he roamed through the woods during the heat of the day, to approach the cave and fount in the vale of Gargáphia, whither Diana was in the habit of retiring to bathe with her nymphs. Unfortunately for the youth, the goddess was there at the time: ashamed of being surprised in this situation by a mortal, and incensed at the unintentional intrusion, she took up some water in her hand, and flinging it on Actæon, turned him into a stag. His own dogs happened to catch a sight of him, gave chase, and running him down ore him to pieces.

Chione, the daughter of Dædálion, was loved by both Apollo and Mercury. Her son by the former god was Philammon, a celebrated musician to the latter she bore Autólycus, the notorious

cattle-stealer. Far from being ashamed, Chione gloried in having gained the love of two gods; and she presumed to speak disparagingly of the beauty of Diana compared with her own. The goddess, to punish her, shot her through the tongu with one of her arrows.

Niobe, the daughter of Tantalus and wife of Amphion, being the mother of seven sons and as many daughters, proudly set herself above Latona, who had borne but two children. The goddess complained to her bow-bearing offspring; and soon the seven sons of Amphion lay slain by the arrows of Apollo, and his daughters by those of Diana. Niobe, stiffening with grief, was turned into stone.

Œneus king of Cálydon, having neglected to make offerings to Diana along with the other gods at the termination of harvest, she sent in revenge a monstrous boar to ravage the fields of Calydon. This gave occasion to the celebrated Calydonian Hunt, hereafter to be related.

The huntress-goddess was in process of time identified with the moon-goddess, Selena or Luna; with Hécate, the goddess of the night; with Ilithyia, who assisted at births; and with Proserpine, the queen of Erebus. Apollo was in like manner

Niobe?—Œneus?—What were the other names of Diana?—of Apollo.

made one with the Sun. It is, however, highly probable that Apollo was originally a sun-god, and his sister a moon-goddess.

CHAPTER XV.

VENUS—*Aphrodite.*

VENUS, the goddess of love and beauty, was the daughter of Jupiter and Dióne. Others say that Venus sprang from the foam of the sea: the gentle Zephyr wafted her along the waves to the isle of

What is related of Venus?

Cyprus, where she was received and attired by the Seasons, and then led to the assembly of the gods.

Venus possessed an embroidered girdle, called Cestus (*embroidered*), which had the gift of inspiring love. Her favourite birds were swans doves, and sparrows, teams of which drew her chariot. The plants sacred to her were the rose and the myrtle.

The husband of this lovely goddess was the lame artist Vulcan; but conjugal fidelity was not her virtue. Her intrigue with Mars has been already noticed; and Bacchus and Mercury could, it is said, also boast of her love.

Mortals, too, enjoyed the love of Venus. Smitten with the charms of Anchises, a handsome Trojan youth, she visited him among the sheepcotes on Mount Ida, and became the mother of the renowned Ænéas.

Offended with Myrrha daughter of king Cinyras, Venus inspired her with love for her own father. Cinyras, to punish the guilt of his daughter, pursuing her with his drawn sword, she was changed by the gods into a myrrh-tree. In course of time the tree opened, and gave birth to a babe who was named Adónis. Venus gave him to Proserpine to rear, who, delighted with his beauty, refused to

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The Cestus?—Anchises?—Myrrha?

part with him. The matter was referred to Jupiter, who directed that he should spend a part of the year with each goddess. Adonis was at length gored by a wild boar, and died of the wound, and Venus turned him into the flower called Anemone.

The fair maid Atalanta was warned by the oracle to abstain from marriage, as it would be fatal to her. Being pressed by many suitors, to get rid of them she proposed a race, and that whoever surpassed her in fleetness should have her hand, but those who were vanquished should be put to death. As the speed of Atalanta was unrivalled, numerous youths had paid the penalty of their rashness, when Hippómenes, a son of Neptune, challenged her to a trial of swiftness. Atalanta warned him in vain; he persisted; and invoking the aid of Venus, was given by the goddess three golden apples. In his race he threw from time to time an apple on the ground: Atalanta ran out of the course to pick them up, and Hippomenes first reached the goal. The victorious youth forgot to sacrifice to the goddess to whom he owed his success. Venus inspired him and his fair bride with sudden passion as they passed the cavern of Cy'bele, who turned them into lions for profaning it.

Adonis?—Atalanta?

CHAPTER XVI.

CUPID—*Eros.*

CUPID, the god of love, was the son of Venus. He was her constant companion; and armed with a bow and arrows, he shot the darts of desire into the bosoms of both gods and men.

This god was usually represented as a plump rosy-cheeked boy, with light hair hanging on his shoulders.

The god of love did not escape the influence of the passion which it was his office to inspire. Enamoured of a beautiful maid called Psyche (*the soul*), he sent a zephyr to convey her to a splendid palace, where he became her husband

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What is related of Cupid?—Psyche?

but never let her behold his form. Her sisters, who were jealous of her happiness, persuading her that he must be some odious monster, the imprudent Psyche took a lamp to gaze upon him as he slept. She let a drop of the oil fall upon him the god awoke and flew away, leaving her in despair. After undergoing a long persecution from Venus, who had also imprisoned Cupid, Psyche is found by her lover, who had made his escape. He interests Jupiter in her favour, and Venus is at length prevailed on to lay aside her resentment. The marriage of Cupid and Psyche is celebrated in the palace of Jupiter, and Psyche bears a son who is named Pleasure.

HYMENÆUS, the god of marriage, was said to be the son of Venus and Bacchus. He was represented crowned with roses or marjoram (*amáracus*), with the nuptial torch in his hand, and a flame-coloured veil on his head.

CHAPTER XVII.

MINERVA—*Pallas Athena.*

MINERVA, the goddess of wisdom, who presided over the arts and was the patroness of scientific warfare, was the offspring of Jupiter without a mother. It is said that he had espoused Metis (*Prudence*), a daughter of Oceanus, but that when she was about to give birth to her first child, he devoured her; for Heaven and Earth had told him that the infant about to be born would equal him in power and wisdom, and that her next born would

What is related of Minerva?

be king of gods and men. Some time afterwards he felt his head afflicted with violent pains, and calling Vulcan, ordered him to open it with an axe. The fire-god obeyed, and forth sprang Minerva, completely armed.

Like Diana and Vesta, Minerva was a maiden-goddess; her virtue was respected by all. Vulcan once paid dear for an attempted breach of propriety.

The favourite bird of Minerva was the solemn contemplative owl: the olive, which she caused to shoot up from the earth, was the plant sacred to her.

This goddess was always represented armed: on her shield or on her breastplate was the terrific Gorgon's head, which was given to her by Perseus, as will be related in the sequel.

Minerva was the guardian and aider of eminent heroes. She accompanied Perseus and Hercules in their adventures; was the constant protector and adviser of Ulysses; and under the form of a man named Mentor, travelled with Telémachus the son of this hero in search of his father.

It was with the aid of Minerva that Argus buil the Argo for Jason, and Epéüs the wooden horse by means of which Troy was taken. She excelled

Her bird?—Her arms?—Her favourites?

in female accomplishments, and wove and em broidered her own robe and that of Juno. She instructed her favourites among women in this art.

Arachne, a Mæonian maid whom Minerva had taught, was so ungrateful as to deny the obligation and to challenge the goddess to a trial of skill Having in vain sought to make her relinquish her mad project, Minerva accepted the challenge. Each wove a web adorned with various actions of the gods. That of Minerva displayed in its centre her own contest with Neptune for the naming of the city of Cecrops; the four corners contained the transformations of those who had dared to contend with the Celestials: olive-leaves formed its border. The web of Arachne was filled with the love-transformations of the gods; its border was flowers and ivy. Unable to find fault with the work, Minerva struck the artist several blows on the forehead with her shuttle. Arachne hung herself, and the goddess turned her into a spider, which in Greek is call *Arachne*.

As Minerva was one day bathing at the fount of Helicon with Chariclo, one of her favourites, Tirésias the son of Chariclo, approached the fount to drink, and thus unwittingly beheld the

Her weaving?—What is said of Arachne?—Tiresias?

goddess. As it was a law of the Celestials, that whoever saw one of them unpermitted should never look upon another object, Tiresias was struck with blindness. To alleviate his misfortune, the goddess gave him the gift of prophec

CHAPTER XVIII.

MERCURY—*Hermes.*

MERCURY was the son of Jupiter by the nymph Maia, one of the daughters of Atlas. He was the

god who presided over commerce, eloquence wrestling, and the other exercises of the *palæstra*, or gymnastic school; even over thieving, and everything in short which required skill and ingenuity. He was the messenger of Jupiter; and he had also the office of conducting the souls of the dead to the under-world.

Mercury was usually represented with a winged hat on his head, and winged shoes called *talária* on his feet: he bears a rod entwined by two serpents, and named *cadúceüs*, in his hand.

A cavern in Mount Cylléne in Arcadia was the birth-place of this god. Scarcely was he born, when he set forth to steal some of the cattle of the gods which fed in Pieria at the foot of Mount Olympus, under the care of Apollo. At the door of the cavern he met a tortoise, which he killed, and formed a lyre of its shell. Arriving in Pieria, he drove off fifty cows, and brought them to Arcadia unseen by any but a man named Battus. Apollo, pursuing, came to the cave of the nymph Maia, and threatened the babe severely if he did not restore the oxen. Mercury denied all knowledge of them; but the matter being referred to Jupiter, he ordered the young thief to make restitution.

The two sons of the Olympian king then became

The Talaria?—The Caduceus?—His first adventures?

excellent friends. Mercury gave his lyre to Apollo, who presented him in return with the rod, which afterwards became the caduceus.

It is said that Mercury gave Battus one of the heifers as the price of his secrecy. Curious to know if he would be true to his word, he changed his form, and coming to him inquired if he had seen any one driving cattle that way: on his offering a cow as the reward of information, the covetous Battus told all he knew; and the god to punish him turned him into the Index or Touchstone.

As Mercury was flying one day over the city of Athens, he beheld Hersa the daughter of Cecrops walking in the procession which was returning from the Temple of Minerva. The god was instantly smitten with love, and only stopping to arrange his dress, he entered the dwelling of Cecrops. He here met Aglauros, the sister of Hersa, who asked him his business: the god informed her of his rank, and entreated her good offices with her sister. The price she set on her mediation was a large sum of gold, and she made him leave the house till he should have brought it. Minerva, to punish Aglauros for this and other offences, sent Envy to fill her bosom with her venom. Aglauros,

Of Battus?—Hersa?—Aglauros?

jealous of her sister, sat at the door of Hersa's apartment, determined not to suffer the god to enter. Having essayed prayers and entreaties in vain, anger at length got the better of Mercury, and he turned her into a black stone.

CHAPTER XIX.

CERES AND PROSERPINE. *Deméter and Persephone.*

CERES was a daughter of Saturn and Rhea. She had by Jupiter a daughter named Próserpine,

What is related of Ceres?

by Neptune was mother of the fleet steed Arion: Plutus, the god of wealth, was the son of Ceres and a mortal named Jásion.

Ceres was the goddess who presided over corn and agriculture; and hence the allegory of the god of wealth being her son, for agriculture is the true source of wealth. She was usually represented holding poppies in her hand, or with a garland of them on her head: long yellow locks waved on her shoulders, to denote the goddess who ripened the corn.

The principal circumstances in the history of Ceres are to be found in the tale of her search for her daughter Proserpine when she was carried off by Pluto.

As the god of the under-world was once driving in his chariot through the isle of Sicily, Venus, who beheld him from the summit of Mount Eryx, desired her son to shoot an arrow into his bosom. Cupid obeyed, and transfixed the heart of the subterranean god. As Pluto drove near the town of Henna, he saw Proserpine, the daughter of Ceres, gathering flowers with her playfellows in the meads by the transparent lake of Pergos. Soon as he beheld he loved her; and snatching her up into his chariot carried her off, while she

What did he preside over?—Relate the story of Pluto.—Proserpine.

vainly called to her mother and her companions for aid. The water-nymph Cy'ane (*Dark-blue*) essayed, but fruitlessly, to stop the god; he hurled his sceptre into her fount, and the earth opening, gave him a passage to his gloomy domains.

Meantime Ceres sought her daughter in all parts of the earth. She rested not day or night; for having lighted two torches at Ætna, she searched for her by their light. One day overcome with thirst she approached a cottage to request something to drink. An old woman, its mistress, gave her some gruel; and as the thirsty goddess swallowed it eagerly, a boy who was standing by laughed at her, and called her greedy. Ceres flung in his face what remained in the vessel, and he was changed into the spotted lizard called Stéllio (*Starry*).

The goddess beheld on the surface of the fount of Cyane the zone of her daughter, but the nymph of the fount having been turned into water, was unable to give the information she possessed. At length Arethúsa, whose stream ran from Elis to Sicily under the sea, told her that she had seen Proserpine in the nether-world. Ceres immediately repaired to Olympus; and Jupiter, on her remonstrance, directed that his daughter should

Of Ceres?—Arethusa?

return to heaven, provided she had eaten nothing while in the palace of Pluto. The goddess departed, quite assured of recovering her child; but unfortunately Proserpine, while walking in the garden of Erebus, had plucked a pomegranate, and swallowed seven of the seeds. Ascálaphus, the son of Oceanus by Orphna (*Darkness*) a nymph of the nether-world, who had seen her, giving information, disappointed the confident expectations of the goddesses; and Proserpine, as a punishment, turned him into a Screech-owl (*Bubo*); Jupiter finally awarded her to spend one half of the year with her husband, the other half with her mother.

Ceres gave her chariot drawn by dragons to Triptólemus (*Thrice-plough*), son of Celeus king of Eleusis in Attica, and sent him to distribute corn through the earth. It is said that when Ceres was roaming in search of her lost daughter, she came to Eleusis, where she undertook the nursing of Triptolemus the infant son of Celeus. Designing to make him immortal, she fed him on ambrosia, and laid him every night in the fire. The imprudent curiosity of his mother, who watched the goddess and rushed into the room, deprived him of the intended blessing.

Erysíchthon, an impious man, once cut down a

Jupiter?—Triptolemus?—Erysichthon?

stately oak-tree which was sacred to Ceres. As its Hamadry'ad expired with the tree, the other nymphs besought Ceres to punish the author of her death. The goddess afflicted him with insatiate hunger; and to procure the means of appeasing it, he sold all his substance, and finally his only daughter. As Neptune had bestowed on this maiden the power of changing her form, she always escaped from the purchaser in the shape of some animal, and returning to her father was sold by him again. Finally, even this means not sufficing, Erysichthon devoured his own flesh and died.

CHAPTER XX.

BACCHUS—*Diony'sius.*

BACCHUS, the god of wine, was the son of Jupiter and a mortal mother Sémele, the daughter of Cadmus king of Thebes.

Juno, taking the form of Semele's nurse, and affecting to disbelieve that her lover was what he gave himself out to be, induced her to require of him to visit her in the same manner as he visited Juno. Semele followed the insidious counsel; and without naming her request, exacted a promise from the god, which he voluntarily confirmed by

What is related of Bacchus?—Semele?

an oath. She then made known her wishes. Jupiter, unable to turn her from her purpose, came surrounded with thunder and lightning, and the hapless Semele perished by the celestial flames. Jupiter, taking the unborn babe, sewed him up in his thigh, where he remained till the due time of birth. He was then given to Ino, the sister of Semele, and afterwards to the Nyseian nymphs to rear; and was finally educated by Rhea in Lydia.

When Bacchus was grown up, his father sent Iris to excite him to make war on Deriades, the haughty king of India. Numerous nations and peoples and warriors marched beneath the banner of the son of Jupiter. The Indians made gallant resistance. The war was continued for seven years with various success, and finally terminated in the death of the Indian monarch, and the complete victory of Bacchus.

Having made a triumphal progress through Arabia and other parts of the east, Bacchus at length came to his native city of Thebes, where all the family of Cadmus and the greater part of the inhabitants acknowledged him as the son of Jupiter, and received the sacred rites which he introduced. But Pentheus, another grandson of Cadmus, who then governed the country, derided

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Relate the story of Bacchus's conquest of India.—Of Pentheus

his pretensions to a celestial origin, and opposed his worship. To witness with his own eyes the mad orgies which Bacchus had brought into Greece, Pentheus went to .Mount Cithæron, where his mother Agáve and the other Theban women were celebrating them; and there the art of Bacchus making him appear as a wild beast, he was torn to pieces by his mother and his aunts.

Bacchus was one time found by some Tyrrhenian mariners on the shore of the isle of Dia. Supposing him to be a mortal youth, they carried him away, resolved to sell him for a slave. The pilot, who suspected his quality, urged them in vain to set him free. Suddenly the vessel stood as if rooted in the open sea; ivy and vines twined round the oars, mast and sails, and the god appeared surrounded by the forms of tigers, lynxes, and panthers. In terror the crew jumped into the sea, where they were changed into dolphins. The pilot was spared, and became a follower of the god.

Bacchus finding Ariadne the daughter of Minos, king of Crete, in the isle of Naxos where she had been abandoned by Theseus, made her his spouse. He gave her a splendid golden crown, which was afterwards set among the stars.

Relate Bacchus's adventure of the mariners.—With Ariadne.

The god of wine was usually represented as an effeminate youth, crowned with ivy and vine leaves.

CHAPTER XXI.

SISTER-GODDESSES.

THE MUSES were the daughters of Jupiter and the Titaness Mnemósyne (*Memory*). They presided over song, and prompted the memory. At the banquets in Olympus, they sang to Apollo's lyre.

These goddesses were nine in number, to each of whom was assigned the presidence over some particular department of literature, art or science.

Their names were,—

Calliope (*Fair-voice*), who presided over Epic Poetry. She held in her hand a roll of parchment, or a trumpet.

Clio (*Illustrious*), presided over History. She held a roll half open.

Melpómene (*Singing*) was the muse of Tragedy. She leaned on a club, and held a tragic mask.

Eutérpe (*Well-pleasing*), the patroness of Music, held two flutes.

Who were the muses?—Describe the office and appearance of Calliope.—Clio.—Melpomene.—Eaterpe

E'rato (*Loving*) presided over Love-poetry. She played on a nine-stringed lyre.

Terpsíchore (*Dance-loving*), as muse of the Dance, appeared dancing, and holding a seven-stringed lyre.

Urânia (*Celestial*), the Muse of Astronomy held a globe, and traced mathematical figures with a wand.

Thalía (*Gay*), the Muse of Comedy, held in one hand a comic mask, in the other a crooked staff.

Poly'mnia, or Polyhy'mnia, (*Song-full*) presided over Eloquence. She held her fore-finger on her lips, or carried a roll.

The Muses are said to have been born in Piéria, at the foot of Mount Olympus. Many hills and fountains were sacred to them, whence they derived appellations. Thus they were called Piérides from Piéria, Libéthrides from Libethron a fountain in Macedonia, Aganíppides from the fount Aganippe, Castálides from that of Castalia. Hippocréne (*Horse-fount*), said to have been produced by the hoof of the winged steed Pégasus, was sacred to these goddesses; and the mountains Pindus, Hélicon, and Parnassus, were their favourite haunts.

The nine daughters of Pierus, we are told, once

Erato?—Terpsichore?—Urania?—Thalia?—Polymnia?—Wha places were sacred to the muses?

challenged the Muses to sing. The nymphs were chosen judges. The challengers sang the war of the Gods and the Giants. Calliope was appointed by her sisters to reply: her theme was the carrying off of Proserpine by Pluto, and the search of Ceres after her through the world. The Nymphs decided in favour of the Muses. The vanquished singers vented their rage in abuse, and the goddesses turned them into magpies.

As the Muses were going to their temple on Parnassus, a man named Pyréneus invited them to shelter in his house from an approaching tempest. The goddesses accepted the proffered hospitality: and when the storm was over, they were preparing to depart. Their host shut the doors, and prohibited their departure; but the Muses, taking wing, flew from the roof; and Pyreneus, attempting to follow them, was dashed to pieces

Calliope was the mother of the poets Orpheus and Linus, and the Sirens were the offspring of Melpomene and the river god-Achelóüs.

The SEASONS or HOURS were three in number: Eunómia (*Good-order*), Dike (*Justice*), and Iréne (*Peace*). They were the daughters of Jupiter and Themis.

What is related of the Pierides?—of Pyreneus?—of Calliope?—The Seasons or Hours?

These goddesses presided over the seasons of the year and the hours of the day, and over law, justice, and peace.

The CHA'RITES or GRACES were goddesses presiding over the banquet, the dance, and all social enjoyments and elegant arts. They were three in number, the daughters of Jupiter and Eury'nome (*Wide-law*) a daughter of Oceanus. Their names were, Agláia (*Splendour*), Euphrósyne (*Joy*), and Thalía (*Pleasure*). They were represented as three sisters dancing together.

The FATES were also three in number: Clotho (*Spinster*), Lăchesis (*Allotter*), and A'tropos (*Unchangeable*). They were the daughters of Jupiter and Themis, or, as some say, of Night. Their office was to spin and allot the destinies of men.

The ILITHYI'Æ were the daughters of Jupiter and Juno. It was their office to aid women in the pains of labour. Their number is by most writers reduced to one.

The KERES were the daughters of Night: they

The Graces?—The Fates?—The Ilythiæ?—The Keres?

loved battles and slaughter, and used to glut themselves with the blood of the slain and the wounded.

The ERI'NNYES or FURIES were three goddesses who sprung from the blood of Uranus when he was mutilated by his son Saturn. Their names were Alecto (*Unceasing*), Megæra (*Envious*), and Tisíphone (*Blood-avenger*). They punished by their secret stings the crimes of those men who escaped or defied public justice. The heads of the Furies were wreathed with serpents, and their whole appearance was terrific and appalling.

One of the names bestowed on these terrible goddesses was that of Euménides (*Gracious*), under which they were worshipped at Athens. This title was placatory, and intended to soothe them, and make them mild towards the Athenian people.

The Erinnyes?—Eumenides?

CHAPTER XXII.

THEMIS, IRIS, HEBE, PÆON, AND OTHER DEITIES.

THEMIS was one of the daughters of Heaven and Earth. Her name, which signifies *Law*, denotes her office. She was one of the wives of Jupiter, to whom she bore Peace, Order, Justice, the Fates, and the seasons.

IRIS was the daughter of Thaumas (*Wonder*) and Electra (*Brightness*). She was goddess of the rainbow, which is called in Greek *Iris*. Iris was originally the messenger of Jupiter; but her office

Themis?—Iris?

being afterwards bestowed on Mercury, she became appropriated to the service of Juno. When women—as in the case of Dido, who slew herself after the departure of Æneas—died an untimely death, Iris released the struggling soul from the body by cutting off a lock of the hair.

HEBE (*Youth*) was a daughter of Jupiter and Juno. She handed round the nectar at the feasts of the gods. When Hercules was admitted to Olympus, she became his spouse. Her office of cup-bearer fell to Ganymedes, son of the king of Troy.

PÆON, a god of unknown origin, was the physician of the gods on Olympus. His name and office were afterwards bestowed on Apollo.

MOMUS, the god of wit and ridicule, was the son of Night without a father.

It is said that Neptune, Minerva, and Vulcan, once disputed about their respective powers as artists. It was agreed that each should produce a specimen of their skill, and Momus was chosen judge. Neptune then made a bull, Minerva a house, and Vulcan a man. The arbiter declared himself dissatisfied with all. He said that the

Hebe?—Pæon?—Momus?—Momus's judgment?

horns of the bull should have been set in his forehead, that he might butt with the greater force; Minerva's house ought to have been made moveable, so that one might be able to get out of a bad neighbourhood; as for Vulcan, he had shown the greatest want of sense of all, by not putting a window in the breast of his man, that his thoughts might be seen.

NE'MESIS was a daughter of Night. This goddess distributed to men rewards and punishments, according as their works were good or evil. She was called Adrastéa (*Inevitable*). She was also named Rhamnúsia, from Rhamnus a town in Attica, where she had a celebrated temple.

DEATH and SLEEP were twin-brothers, the children of Night.

When Alcestis, the affectionate wife of Admetus king of Thessaly, offered to die instead of her husband, Death came to his palace to fetch her away. Apollo sought in vain to mollify him; but Hercules pursued him and rescued his captive.

The abode of Sleep was placed near the country of the Kimmerians, in a silent cave, on which the beams of the sun never shone. His chief minis

Nemesis?—Death and Sleep?—Alcestis?

ters were, Morpheus (*Shape*), who took the form of men in dreams; I'cælus (*Likeness*), who took that of beasts, birds, and other animals; and Phántasos (*Appearance*) who appeared in the likeness of inanimate objects.

There were two gates of Sleep,—one of ivory, through which the false deceptive dreams passed; the other was of transparent horn, at which such dreams as were true came forth to go among men.

Morpheus?—Icelus?—Phantasos?

CHAPTER XXIII.

THE RURAL DEITIES.

PAN, the god who presided over the country, was, according to the most ancient account, the son of Mercury by an Arcadian nymph, the daughter of Dryops. Others say, that as Penélope, who was afterwards married to Ulysses, was tending, in her youth, her father's flocks on Mount Taygétus, Mercury, taking the form of a goat, gained her love, and she became the mother of this god of herdsmen.

What is said of Pan?

Pan had goat's feet and a shaggy skin: he had also goat's horns, with a wrinkled face, a matted beard, and a flat nose. It is said that when he was born, the nurse on beholding him fled away in affright; but Mercury, wrapping him up in a hare-skin, carried him to Olympus, where *all* the gods were delighted with him.

Deficient as he was in beauty, Pan was not without his love-adventures. He gained the affection of Selena, the beautiful goddess of the night, under the form of a white ram. Another of his loves was the nymph Echo, whose adventure with Narcissus shall presently be narrated. The nymph Pitys also listened to his love; and Boreas, the god of the north wind, who was his rival, blew the nymph down from a rock and killed her. Pan, unable to save, changed her into a Pine-tree—in Greek, *Pitys*.

As the nymph Syrinx was one day returning from the chase, she passed by Mount Lycéum. Pan happening to see her, fell in love with her. The nymph fled from him; he pursued her till she found her course impeded by the river Ladon. She implored the aid of her sister-nymphs; and when Pan thought to seize her, he found his arms filled with reeds into which she had been changed

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His appearance?—Selena?—Echo?—Syrinx?

He stood sighing at his disappointment, when the wind agitating the reeds, they made a low musical sound. Pan, taking the hint, cut seven of them, from which he made the instrument called Syrinx, or Pandean pipes.

Pan was the author of what are called *Panic terrors*. In this way he aided the Athenians at Marathon, and terrified the Gauls when they were approaching to plunder the temple of Delphi.

Arcadia was the country in which Pan was most honoured.

SIL'NUS, a rural deity, was said to be the foster-father of Bacchus, whom he usually accompanied, riding on a broad-backed ass. He was generally intoxicated, and was rarely seen without his can (*cántharus*) in his hand.

Silenus was noted for his wisdom. We find him in Virgil lecturing very learnedly on the origin of the world. One of his sayings has been preserved. Being asked, we are told, what was best for man,—after musing some time, he replied, "It is best never to be born; next to that, to die quickly."

Some Phrygian shepherds once found Silenus in one of his drunken fits, and brought him to

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Panic terrors?—Silenus?

king Midas, who kept and entertained him for ten days, and then restored him to Bacchus. The god desired Midas to ask a reward: the king, like many other fools, thinking there was nothing like money, requested that whatever he touched migh be turned to gold. The gift was bestowed. Midas laid his hand on a stone, it became a mass of gold; he touched the ears of corn, they waved in golden lustre; he washed his hands, the water became like the shower of gold in which Jupiter descended into the bosom of Danae. Midas was in raptures. But Midas sat down to eat, and his teeth could not penetrate the golden bread: fish, flesh, and fowl,—all was gold. He mingled some wine and water, it became pure *aurum potabile*, and would not discharge the vulgar office of quenching the thirst. In despair, he turned him to the god, acknowledging his error, and prayed to be relieved from the ruinous gift. Bacchus took pity, and directed him to bathe in the river Pactolus. He bathed, and lost the power of making gold; the river began to roll over golden sands.

The SATYRS were another part of the retinue of Bacchus. They were conceived to be bald, with hort sprouting horns like those of kids, and goat-

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Midas and Silenus?—The Satyrs?

footed. They were of a lively frolicsome disposition.

PRIA'PUS was the god who presided over gardens. He was said to be the son of Bacchus and Venus. Lámpsacus, on the Hellespont, was the chief seat of his worship. He usually bore a sickle and a horn of plenty

CHAPTER XXIV.

THE NYMPHS.

THE Nymphs were beautiful female deities, who were supposed to inhabit all the regions of earth and water. They were divided into various classes, according to their abodes and their offices. Thus the Mountain-nymphs, or Oréades, haunted the mountains; the Dale-nymphs, or Napææ, the valleys; the Mead-nymphs, or Limoniades, the meadows; the Wood-nymphs or Dry'ades, the woods; the Tree-nymphs, or Hamadry'ades, were born and died with the trees; the Flock-nymphs, or Meliades, watched over flocks of sheep; the Water nymphs, or Naíades, dwelt in the springs and rivers

Priapus?—The Nymphs?—Describe the different kinds of Nymphs.

and the Lake-nymphs, or Limniades, frequented the lakes and pools.

The Nymphs formed an intermediate class between gods and men. They were more powerful than mortals, and less so than the dwellers of Olympus. They often had the charge of rearing gods and heroes, and even Jupiter himself was nursed by them.

Many stories are told of the Nymphs. Such are the following:

Arethusa, a nymph of Arcadia, was one day returning from the chase. Coming to the river Alphéüs, she was tempted by the appearance of its cool translucent waters to bathe in it. While she was in the water she heard a murmuring sound, and in terror sprang to land. The river-god rose and pursued her. She ran all through Arcadia: as evening came on she felt her strength to fail, and saw her pursuer close at her heels. She prayed to Diana for aid, and was instantly turned into a fountain. Alpheus, resuming his watery form, sought to unite himself to her. Arethusa fled under the land and sea, and rose in the isle of Orty'gia near Sicily. Alpheus pursued her, and rose in the same place.

Echo, another of the nymphs, was of a very lo-

What was their rank?—Tell the story of Arethusa.

quacious character. When Jupiter had any love-affair on his hands, he used to get her to keep Junc in conversation. Juno, discovering the artifice, told the nymph that she should in future have but little use of her tongue: and Echo in fact retained only the power of repeating what she heard. There was a beautiful youth named Narcissus, with whom every nymph or maiden who saw him was sure to fall in love. Echo beheld him one time as he was at the chase, and she shared the general fate. She followed him wherever he went, but was unable to accost him, as she had lost the power of conversing. At length one day, having lost his comrades in a wood, he called out, *Is any one here?* Echo instantly answered, *Here. Come*, cried he; *Come*, replied she. *Why dost thou fly? Why dost thou fly?* returned the nymph. *Let us meet here*, cried Narcissus, and Echo joyfully repeating the words ran to embrace him. But Narcissus fled, and the nymph out of shame and grief pined away till she became nothing but bones and voice: the former the gods turned into stones; the latter may still be heard among the hills.

Narcissus however suffered for his cruelty tc her and others. Happening to see his own beautiful face in a clear fountain, he fell in love with it,

and pined away, unable to leave the spot. The gods, in compassion, changed him into the flower which bears his name.

A man named Rhœcus happening to see an oak-tree ready to fall, directed his slaves to prop it up. The Hamadryad of the oak, who had been on the point of losing her existence with the tree, came to him, and expressing her gratitude for his kindness in thus preserving her life, bade him ask what reward he would. The mind of Rhœcus was aspiring, and he desired her love; the nymph readily agreed to grant it, but she told him he must give up the society of all other females, and devote himself to her alone. A bee was to be her messenger whenever she wished to see him. It happened one time that the bee came when Rhœcus was deeply engaged in playing draughts; and, occupied with his game, he made a rude reply to the winged envoy. The nymph was so incensed at his behaviour, that she deprived him of sight.

CHAPTER XXV.

THE WATER-DEITIES.

THE OCEA'NIDES, or Ocean-nymphs, were three thousand in number; they dwelt with their parents Oceanus and Tethys in their grotto-palace beneath the waves of the Ocean-stream. The best known of their names are A'sia, Cly'mene, Electra, Eury'nome, Metis, Styx, and Doris.

The NERE'IDES, or Sea-nymphs, were fifty in number. They were the children of Nereus by the Ocean-nymph Doris. They dwelt in the Sea. The principal Nereïdes were Amphitrite, who was married to Neptune, and became queen of the sea; Thetis, the mother of Achilles; and Galatéa, who was loved, but in vain, by the huge Cyclops Polyphémus.

NEREUS, the father of the Nereïdes, was one of the children of Earth, by her son Pontus. He was distinguished for his wisdom and his love of truth, and was endowed with the gift of prophecy.

PHORCYS was also a son of Earth by Pontus.

What is said of the Ocean-Nymphs?—The Nereides?—Nereus?—Phorcys?

He was father of the Gorgons, the Grææ, Echidna, and the serpent which guarded the Golden Fruit.

Triton was a son of Neptune and Amphitrite. He was his father's trumpeter: a conch-shell was his instrument. At the time of Deucalion's Flood the waters, we are told, retired from the land, when by his father's orders he sounded the retreat for them.

Proteus, another son of Neptune, had the office of keeping the seals, or sea-calves, whom he drove up every day from the bottom of the sea to sleep on the rocks and shores. Like the marine-gods in general, he was renowned for knowledge When the nymphs, to punish Aristæus for having caused the death of Eurydice, had destroyed all his bees, Proteus instructed him in the best means of recovering them. He also, as we shall see in the sequel, instructed Menelāüs how to obtain a favourable wind for his return to Greece. Proteus, on these occasions, always assumed a variety of forms, in order to make his escape, if possible, without giving the required information.

Glaucus was said to have been originally a

Triton?—Proteus?—Glaucus?

fisherman of the town of Anthédon in Bœótia. One day he saw the fish which he had caught and thrown on the grass bite it, and instantly jump back into the water. Out of curiosity he tasted the grass, and it so affected him that he followed their example. On the prayer of the sea-gods, Oceanus and Tethys made him a god of the sea.

There was a beautiful maiden named Scylla, who delighted in conversing on the margin of the sea with the Nereïdes. Glaucus happening to see her fell deeply in love; but as Scylla would not give ear to his addresses, he besought the great enchantress Circe to exercise her magic art in his favour. Circe, however, wished him to transfer his affections to herself: and, filled with rage at his refusal, she made the innocent Scylla her victim; for infecting the water, in which she was wont to bathe, with noxious juices, she turned her into the monster hereafter to be described.

Leucóthea (*White-goddess*) and Palæmon (*Champion*), like Glaucus, had been mortals. Ino, the daughter of Cadmus, flying from the rage of her husband A'thamas, with her little son Melicertes in her arms, sprang from a cliff into the sea. The gods in pity made them both deities of the

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Scylla ?—Leucothea ?—Palæmon ?

sea, under the above names. They were invoked by sailors to save them from shipwreck.

The River-Gods also claimed the homage of men for each river had its presiding deity, who dwelt within it, and directed its waters. These gods, with their wives and children, resided in grottos beneath the water. The most celebrated of them were Inachus, Penéüs, Alphéüs, and Achelóüs, whose own adventures, or those of their children, we have already related, or shall relate in the sequel. These deities were all children of Oceanus and Tethys.

CHAPTER XXVI.

FOREIGN DEITIES.

The preceding deities, nearly all of whom are mentioned in the poems of Homer and Hesiod, the most ancient portions of Grecian literature, may be regarded as the original objects of Grecian worship. But when the Greeks settled their colonies on the coast of Asia, they found other dei-

ties, whom they identified with some of their own, and whose worship they adopted. These were Cybele and Diana of Ephesus.

Cy'BELE, called also the Great Mother, was a deity worshipped by the Phrygians. She was regarded by them as the goddess of nature or of the earth. Her temples stood on the summits of hills, from some of which, such as Ida, Dindyméne, and Berecynthus, she derived appellations.

The worship of Cybele, unlike that of the Grecian deities in general, was what is termed *enthusiastic*,—that is, of a noisy, extravagant, and wild character. Her priests, when celebrating it, ran about yelling and howling, clashing cymbals, beating on drums, and cutting themselves with knives.

Cybele was usually represented crowned with towers, and sitting in a chariot drawn by lions: she is beating a drum, or holds a sceptre in her hand.

The Romans, as well as the Greeks, adopted the worship of this goddess. Under the direction of their Sybilline books, and the oracle of Apollo at Delphi, they sent a solemn embassy to A'ttalus, king of Pérgamus, to request the statue of the

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What is said of the foreign gods?—Of Cybele?—Her appearance?

goddess, which was kept at Pessinus. The king hesitated to comply; but Cybele herself spoke in audible tones from the interior of her temple, declaring that it was her will to depart and take her permanent abode in Rome. Attalus feared to disobey the goddess: the statue was embarked; and the vessel which conveyed it safely reached the mouth of the river Tiber, whither the senate and people advanced to receive the goddess. The ship was here grounded on a sand-bank, and all the efforts of the people were unable to move it. There was a maiden of the illustrious family of the Claudii, whose chastity was suspected on account of the gaiety of her manners and her dress. She boldly seized the present occasion of appealing to the goddess for her vindication. Having sprinkled herself with water from the river and prayed aloud, she laid hold on the rope at which the men had been so long pulling in vain. The ship was instantly in motion, amidst the joyful acclamations of the people. On arriving at Rome, the statue of Cybele was committed, till a temple should be erected for its reception, to the care of Scipio Nasica, as being by general consent the best and most virtuous man in the city.

The Greeks esteemed Cybele to be the same

Tell the whole story of the removal of her statue to Rome.

with Rhea, the spouse of their god Kronus (*Saturn*). The Romans identified her with their Ops, the female deity of the earth, who was usually joined with Saturnus.

Diana of Ephesus was a goddess of nature, like Cybele, or else the moon-goddess of the people of Ephesus. The Greeks considered her to be the same as their own Artemis or Diana. Her statue was covered with breasts and the heads of beasts, to denote the fecundity and nutritive power of the earth.

Isis was an Egytian goddess, similar to the Demeter or Ceres of the Greeks. She was the wife of Osiris, the principal deity of Egypt. Her worship was introduced into Greece in the time of the Ptolemies.

CHAPTER XXVII.

ITALIAN DEITIES.

Though the deities worshipped in Italy differed in general but little from those of Greece, we yet

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Of Diana of Ephesus.—Of Isis.

find some beings adored by the Romans which seem to have been unknown to the Greeks. Such were most of the following.

JANUS was most probably the Sun in the ancient Italian religion. By some he was thought to represent the year. He had two faces, and held a key in his hand. Doors (*Januæ*) were sacred to him. His temple at Rome was open during war, and shut in times of peace: it is said to have been closed but three times, so insatiable of war were the Romans.

VESTA, the same as the Hestia of the Greeks, was a goddess presiding over the *hearth* or fireplace, the symbol of social and domestic union. Her temple at Rome was round, and within it blazed a perpetual fire, tended by six virgins named Vestals. If they let the fire go out, they were severely punished, and the flame was rekindled by the rays of the sun. There was no statue of this goddess.

QUIRI'NUS was a god of war, similar to Mars, with whom he is sometimes identified. When the fable was devised of Romulus having been taken

Of Janus.—Of Vesta.—Of Quirinus.

up into heaven and made a god, he was called Quirinus.

Bello'na was a war-goddess, like the Eny'o of the Greeks. Her priests used to gash themselves with knives, and offer to her the blood which flowed from the wounds.

Libiti'na was the goddess who presided over funerals. She was by some thought to be the same with Venus,—a goddess who differed very much from the Aphrodite of the Greeks.

Vertumnus, whose name appears to come from *verto* (to change), seems to have been a god presiding over the seasons, or changes of the year. He is thought by some to have been, like Mercury, a god of commerce.

Te'rminus presided over boundaries. His statue was a rude stone or post set in the ground as a land-mark. When the different chapels which occupied the Capitoline Hill were removed to make room for the splendid temple of Jupiter, the consent of the gods to whom they belonged was sought by the augurs. Terminus and Youth alone refused

Of Bellona?—Of Libitina?—Of Vertumnus?—Of Terminus?

it. There was always therefore an altar of this god on the Capitol. The roof of the temple was open over it.

SILVA'NUS was the god who presided over the woods; and FAUNUS was a rural deity similar to the Grecian Pan.

PALES was the goddess of cattle and of pasturage Her festival, called the Palilia, was celebrated on the 21st of April, and was regarded as the birthday of Rome.

FLORA was the goddess of flowers. Her festival, the Floralia, was of a very indecorous character.

FERO'NIA was said to be a goddess of the woods. There was a fountain sacred to her about three miles from Anxur.

POMO'NA was the goddess of fruit trees. It is said that she was wooed in vain by all the rural deities. At length Vertumnus became enamoured of her, and taking the form of an old woman, and representing the advantages of the married ove

Of Sylvanus?—Of Pales?—Of Flora?—Of Feronia?—Of Pomona.

the single life, he produced such a change in her sentiments, that when he resumed his own form she responded to his love.

The PENA'TES and LARES were domestic deities. The former presided over the interior of the house, where their statues were placed. The statues of the Lares stood on the hearth, where small offerings were made to them every day.

Of the Penates and Lares.

MYTHOLOGY

OF

GREECE AND ITALY

PART II.—THE HEROES.

CHAPTER I.

AGES OF THE WORLD.

THE first inhabitants whom the gods placed on the earth was the Golden race. This was in the time when Saturn reigned in heaven. Astræa, or Justice, lived familiarly among them, teaching them what was right and good. They enjoyed the greatest abundance of everything; eternal spring spread the earth with fruits and flowers for them; and when they died, they became good spirits to watch over mortal men.

The silver race next succeeded. They were far inferior to the preceding one, but not utterly

Give an account of the Golden-race.—The silver race.

wicked. In their time the division of the seasons took place. Justice did not yet altogether abandon mankind; but she retired to the mountains, whence she used to come down in the evenings, and approaching their dwellings upbraid them with their evil doings. Jupiter, who now had the supremacy of Heaven, destroyed this race.

The Brazen race came next. They fed on the flesh of the labouring ox, and they forged deadly arms, and earth now first saw war and battles. Justice, wearied of their wickedness, flew up to heaven, and there became the sign of the Virgin. This race perished by each other's hands, and left no fame behind them.

The Iron race was last. As Justice was no longer on earth, they were under no restraint, and gave loose to every species of crime. Incensed at their wickedness, Jupiter destroyed them by a flood of water.

CHAPTER II.

PANDORA.

JUPITER, angry at the theft of fire from heaven committed by Prometheus for the sake of man-

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The Brazen race.—The Iron race.—Tell the story of Pandora's jar.

kind, resolved to give them a corresponding evil. Hitherto men had lived happy and contented, without any women among them. All evils were inclosed in a jar which stood in the house occupied by Prométheus (*Forethought*) and his brother Epiméthеus (*Afterthought*), who were careful never to raise the lid and let them escape. This blissful state, however, was not long to continue. Jupiter calling Vulcan to him, directed him to take some earth and knead it into a form resembling that of the immortal goddesses, and endow it with speech. Minerva was desired to inspire it with the knowledge of female works; Venus to bestow on it beauty and desire; and Mercury a thieving disposition.

When formed and endowed with these gifts of the gods, the new creature was named Pandóra (*All-gift*); and being attired by the Graces, and crowned with flowers by the Seasons, she was led by Mercury to the house of Epimetheus. Though warned by his brother to be on his guard, and to receive no presents from Jupiter, Epimetheus could not resist the charms of Pandora. He received her into his house, and made her his wife. The jar soon caught the attention of the bride: she burned with curiosity to know its contents; she

Of Pandora's jar?

raised the lid, and instantly evils of every species flew forth, and spread over the earth. Terrified at what she had done, Pandora clapped down the lid, but only in time to prevent the escape of Hope, who thus remained in the abode of men.

Such is the more correct account of the manner in which Pandora was the introducer of evil into the world. According to the more usual one, she brought the evils from heaven with her, shut up in a box. But this last supposition has been shown to be clearly at variance with the original narrative, as it is given by the poet Hesiod.

It is said, that when Prometheus stole the celestial fire for the use of mankind, they were so ungrateful as to inform Jupiter of the theft. As a reward, the god bestowed on them a remedy against old-age. It being summer-time, and the gift a little heavy, they put it on the back of an ass, and let him trot on before them. The ass, being thirsty, went up to a spring to drink; but a snake who was there refused to permit him to approach it unless he gave him the burden which he was carrying. The ass was forced to comply; and thus the cunning snake became possessed of the precious gift of Jupiter: but by way of punishment he got with it the thirst of the ass. Hence

What is the usual story of Pandora?—Of Prometheus?—Of the snakes?

snakes renew their youth by casting their skins, while men are oppressed with all the evils of old age: and the malignant snakes, moreover, communicate their thirst to men by biting them whenever they have an opportunity.

CHAPTER III.

DEUCALION AND PYRRHA.

DEUCA'LION, the son of Prometheus, who was married to Pyrrha the daughter of Epimetheus and Pandora, reigned over the southern part of Thessaly at the time when Jupiter resolved to destroy mankind by a flood. Warned by his father, he made an ark, and having filled it with provisions, he and his wife went into it. The flood immediately came on; all the land was under water, and the tops of the highest mountains alone were visible. For nine days and nights the ark was carried along by the waves: at length it rested on Mount Parnassus. The rain had now ceased to fall, and Deucalion and his wife came out of their ark and offered a sacrifice to Jupiter. When they looked around and saw the earth desolate

Tell the story of Deucalion and Pyrrha.

and devoid of inhabitants, they were filled with grief and sorrow. There was an ancient oracle of the goddess Themis at that time on Mount Parnassus; and thither they repaired, in the hope of obtaining advice and consolation. On entering the solitary temple, and imploring the aid of the gods, they received the following response:—

"From the fane depart,
And veil your heads, and loose your girded clothes,
And cast behind you your great parent's bones!"

Horror-struck at the seeming impiety which they were ordered to commit, they gazed on each other in silence. At length it occurred to Deucalion that it must be stones, which may be called the bones of the earth, the great parent of all, that were meant by the oracle. They therefore flung stones behind their backs; and those cast by Deucalion became men, those thrown by his wife rose up women from the ground.

The more distinguished persons of the race which occupied Greece after the restoration of mankind by Deucalion and Pyrrha, were named by posterity the Heroes. Our remaining pages shall be devoted to the narrative of their most remarkable deeds and adventures.

Who were the Heroes?

CHAPTER IV.

PERSEUS.

Acri'sius, one of the ancient kings of Argos, had but one child, a daughter, named Dánae. Anxious for male issue, he consulted the oracle of Apollo: the god told him that he himself should never have a son, but that he was fated to perish by the hand of the son whom his daughter should bear.

To escape the fate which menaced him, Acrisius resolved that his daughter should never become a mother; and having constructed a brazen subterranean chamber, he shut her up in it along with her nurse. But vainly does man seek to shun his fate: the king of the gods had become enamoured of Danae, and under the form of a shower of gold he poured through the roof of the chamber. The daughter of Acrisius brought forth a son, whom she reared in her brazen dwelling till he had attained his fourth year. At this period her father chanced one day to hear the voice of the child at his play. Filled with rage, he called forth his daughter and her nurse, and putting the latter instantly to death, drew the former to the altar of Jupiter, and interrogated her on oath re-

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Who were the parents of Perseus? Tell his story.

specting the child. Danae related the whole truth, but was unable to obtain credence with her father and to punish her for the danger and dishonour she had brought on him, he inclosed her and her innocent child in a coffer, which he cast into the sea to the mercy of the winds and the waves.

The chest containing the mother and child was carried along the sea to the little island of Seríphus, where a man named Dictys, brother to the king of the place, drew it out in his nets. On opening it he found to his surprise Danae and her son, whom he took out, and treated with the utmost kindness.

When Perseus—for so the child was named—was grown up, Polydectes, the brother of Dictys, having seen Danae, fell in love with her. Finding in her son an obstacle to his wishes, he planned removing him from the island, and if possible preventing his return. Accordingly, feigning an intention of becoming a suitor to Hippodamía, daughter of Œnómaüs king of Pisa, whose hand was to be the reward of the victor in a chariot-race with her father, he invited his vassals to a banquet, and there disclosing to them his intentions, asked them to contribute towards the accomplishment of his object. Perseus, who was

Of Polydectes.—How did Perseus involve himself in a dilemma?

present, asked what it was he desired. On being told horses, he said he would bring him even the head of the Gorgon if he desired it. Next day each guest brought his horse: all the others were accepted, but the king insisted on Perseus' fulfilling his promise.

The Gorgons were three sisters, daughters of Phorcys and Ceto. They dwelt by the Ocean-stream. Their looks turned all who beheld them to stone; and their heads were covered with snakes.

Filled with terror and grief at the prospect of such a perilous adventure, Perseus retired to the extremity of the island to bemoan his hard fate. Here he was met by Mercury, who bade him be of good courage, for that he and Minerva would be his guides and advisers. The young hero therefore set forth; and Mercury having conducted him to the coast of the Ocean, brought him to the fair Grææ, or Old Maids, sisters of the Gorgons, who were *gray* from their births, and had but one eye and one tooth between them. Perseus, by the direction of Mercury, contrived to get the eye and tooth as they were handing them from one to the other, and would only restore them on condition of their directing him

Who helped him out of it?—How?

(which they alone could do,) to the abode of the Nymphs who possessed the winged shoes, the magic wallet, and the helmet of Pluto, which made its wearer invisible. The Grææ were obliged to comply; and the Nymphs readily agreed to lend their precious possessions to the *protégé* of the gods. Perseus slung the wallet over his shoulder, placed the helmet on his head, and the shoes on his feet; then mounting into the air, and accompanied by the protecting deities, he flew to where the Gorgons dwelt He found the three sisters lying fast asleep: and fearing to gaze on their petrifying visages, he turned towards them the brilliant shield which he bore, and looking on the head of Medúsa (the only mortal of the sisters,) as it was reflected in it, and Minerva guiding his hand, he cut it off with the adamantine scymitar which Mercury had given him. The blood spouted high from the body of the slain Gorgon, and with it sprang forth the winged steed Pégasus (*Spring-horse*), and Chrysáor (*Gold-sword*), who became the father of the three-bodied Géryon. The Gorgons awaking, pursued Perseus, who was carrying off the head of their sister in his wallet, but the helmet of Pluto enabled him to elude their view.

Perseus pursued his journey through the air

How did he reach the residence of the Gorgons?—What took place then?—How did he escape?

till he came to the country of the Æthiopians, where he beheld a beautiful maiden, naked, and chained to a rock overhanging the sea. This was Andrómeda, daughter of Cépheus and Cassiopéa, king and queen of the country. Vain of her beauty, the Æthiopian queen had presumed to set herself above the Nereïdes. The sea-maidens complained to Neptune of the insult, and he sent a huge sea-monster to ravage the realm of Cepheus. The oracle of Ammon being consulted, declared that the evil was only to be removed by giving the daughter of Cassiopea as food to the monster. The paternal affection of Cepheus was obliged to give way to the determination of his subjects, and Andromeda was exposed on a rock. Perseus on beholding her was smitten with love; and he offered to Cepheus to attempt her deliverance on condition of receiving her for his wife in the event of success. The proposal was accepted with joy; and the winged warrior engaged and slew the monster. Andromeda was cheerfully bestowed upon him; but her uncle Phineus, to whom she had been betrothed, entering the hall where the wedding-feast was held with a train of warriors, attempted to destroy his triumphant rival. Per-

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What adventure happened on his way back?—At the wedding feast?

seus displayed the head of Medusa, and Phineus and his friends stiffened into stone.

Perseus now proceeded to Seriphus, where he found that his mother and Dictys had been obliged to seek refuge at the altar from the violence of Polydectes. He proceeded to the palace, where the king and his friends were assembled; and displaying the formidable Gorgon's head, each person present was converted into a statue. He now returned to Mercury the shoes, the wallet, and the helmet, by whom they were brought back to the Nymphs; and he gave the Gorgon's head to Minerva, who set it in the middle of her shield.

Having made Dictys king over the island, Perseus, taking with him his mother and his wife, set out for Argos. Acrisius, fearing the fulfilment of the oracle, retired to Larissa in Thessaly, leaving the throne to be occupied by his grandson. Some time afterwards, funeral games being proclaimed in honour of the king of Larissa, Perseus went thither to contend at them. As he was throwing the discus, it happened to fall on and bruise the foot of an old man among the spectators. The old man was Acrisius, who died of the injury, and thus Perseus unwittingly accomplished the

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How did he revenge his mother's wrongs?—What was the end of all his adventures?

prediction of the oracle. Having buried his grandfather with all due honour, he returned to Argos, and thence removed to Tiryns, where he reigned many years, and became the father of a line of princes.

CHAPTER V.

BELLEROPHON.

A GRANDSON of Sisyphus king of Corinth, named Bellérophon, having had the misfortune to kill one of his relatives, fled, as was usual in such cases, and sought refuge with Prœtus king of Argos. He was purified from the guilt of the homicide by his host, and abode for some time at his house. Bellerophon being handsome, and accomplished in all martial exercises, Sthenobœa the wife of Prœtus fixed her love upon him. But the virtuous youth refusing to meet her amorous advances, her bosom was filled with rage, and she accused him to her husband of an attempt on her honour. The credulous king gave ear to what she said, and resolved to take vengeance on the ungrateful stranger. But as Bellerophon was his guest and his suppliant, he feared to violate the rights of hos-

Who was Bellerophon?—What caused his flight from Corinth?—His departure from Argos?

pitality by putting him to death. He therefore sent him to his father-in-law Jobates king of Lycia, giving him sealed tablets for that monarch, in which his wishes were expressed.

Under the guidance of the gods, Bellerophon reached the banks of the Xanthus in Lycia. The king feasted him for nine days, and slew an ox each day. On the tenth he asked to see the tablets of which he was the bearer. Finding that Prœtus demanded the death of his guest, he resolved, without breach of hospitality, to comply with his wishes, and to destroy him by engaging him in perilous expeditions.

The first task enjoined by the Lycian king was to destroy the Chimæra, a monster born of Typhon and Echidna, which had the upper part of a lion the lower of a serpent, with the body of a goat, and belched forth flaming fire. Bellerophon, having had recourse to a prophet named Polyides (*Much-knowing*) for advice, was directed by him to go and sleep in the temple of Minerva. He obeyed; and, as he lay, the goddess appeared to him, and, giving him a bridle, directed him to sacrifice a bull to Neptune, and then to repair to a certain spring at which the winged steed Pegasus was wont to drink, to approach him boldly, and

How did Jobates proceed?—How did Bellerophon accomplish his first feat?

put the bridle on his head. Bellerophon did as desired; and mounting the steed, rode him through the air, and by his aid overcame the monster.

Jobates next sent him to combat a people named the Sólymi: these also he vanquished, though with difficulty. He was then sent to make war on the race of female warriors named Amazons, over whom he likewise proved victorious. As he was returning, a band of Lycian warriors fell on him from an ambush, where they had been placed; but not one of them returned to tell the tale of the fight, for they all fell by the hand of the hero. Jobates perceiving by such evident signs that he was akin to the gods, gave him his daughter in marriage, and shared with him his royal dignity. Sthenobœa hearing of his good fortune, hung herself in rage and despair. Bellerophon lived for a long time happily, till at length he conceived the insane project of ascending to heaven by means of Pegasus. Jupiter, incensed at his boldness, sent an insect to sting the steed, who flung his rider to the earth, where he roamed in melancholy the remainder of his life. The winged horse flew up to heaven, where his office was to bear the thunders of Jupiter.

His second?—His third?—How did Jobates reward him?—How did he offend Jupiter?—What was the consequence?

CHAPTER VI.

HERCULES.

HERCULES was the son of Alcména, the wife of Amphitryon: his sire was the king of the gods. His twin-brother was I'phicles the son of Amphitryon. The city of Thebes had the honour of his birth, as has been already related.

Juno, who hated all the illegitimate offspring of her lord, determined to destroy the two babes in their cradle. With this design she sent two monstrous serpents into the chamber where they lay.

Who was Hercules?—What was his first feat?

Alcmena, terrified at the sight of them, shrieked out to her husband for aid. Iphicles screamed aloud with fear, but Hercules raised himself up on his feet, caught the two monsters by the throat, and strangled them.

As he grew up, Amphitryon had him instructed in the various exercises and accomplishments of the heroic age. He himself taught him to drive the chariot. The celebrated Linus was his master of music; but chancing one day to correct his pupil rather severely, he was killed by him with a blow of the lyre. For this act Amphitryon sent him away into the country, where his flocks and herds were feeding; and while here, the future hero achieved his first adventure.

On Mount Cithæron abode an enormous lion, who frequently fell upon and destroyed the herds of Amphitryon and of Thestius king of Thespiæ. Hercules resolved to engage and if possible destroy this formidable animal; and accordingly seeking his lair on the mountain, he attacked, and after a severe struggle succeeded in killing him. He stript off his hide, which he wore ever afterwards by way of armour, the skin of the head forming his helmet. The gods gave him arms: he cut for himself a huge club in the woods.

Who were his teachers?—What was his feat on Mount Cithæron?

Soon afterwards he freed the Thebans from a tribute which they paid to the king of the Minyans, a neighbouring people. As a reward for this action Creon king of Thebes gave him his daughter Mégara in marriage, and he gave her younger sister to Iphicles. But Juno, still hostile to the son of Jupiter, caused him to fall into a fit of insanity, during which he flung his own three children, and two of his brother Iphicles', into the fire, where they perished. For this deed he went into voluntary exile. Thestius, on his coming to Thespiæ, purified him, and he then proceeded to Delphi to consult the oracle as to what he should further do in expiation of his guilt. The Pythia, or priestess, directed him to go to Tiryns in the Peloponnesus, where he was to serve king Eurystheus for a space of twelve years, and perform twelve tasks which should be imposed by him. She added, that after accomplishing these he would be made immortal.

This service to Eurystheus was the accomplishment of the fate which had been destined for the son of Jupiter from his birth. On the day on which Alcmena was to give birth to him, Jupiter announced to the gods that a man of his race was that day to be born who should rule over all his

How did he obtain his wife?—How did he lose his children?—How came he in the service of Eurystheus?

neighbours. Juno exacting from him an oath that it should be so, went down to Argos, where she caused the premature delivery of the wife of Sthénelus the son of Perseus; and Eurystheus was born; while she checked the parturition of Alcmena. Hercules was therefore fated to be the servant of the son of Sthenelus.

The *first* task which Eurystheus imposed on the son of Jupiter, was to bring him the skin of the Nemæan lion. This animal, the progeny of Typhon and Echidna, was of huge size and strength, and moreover invulnerable by any weapon. He dwelt in a den of the Nemæan wood on the way from Argos to Corinth. On reaching the wood the hero sought his formidable enemy, and as soon as he discovered him began to ply him with his arrows; but finding that these took no effect, he assailed him with his club, and forced him to fly to his den, whither he pursued him. The den was pervious, so that escape was easy to the lion. Hercules therefore collecting stones, built up one of the entrances, and then going in at the other grasped the lion by the throat, and held him till he was suffocated. He then placed the dead lion on his shoulder and set out for Mycénæ. Eurystheus on seeing this convincing proof of his enor-

What was the first labour or task imposed by Eurystheus?—Describe it.

mous strength, was so terrified that he prohibited his entrance in future into the town, directing that he should announce the accomplishment of his tasks before the gates. His terror of the hero was so great, that he had a brazen vessel made, in which he used to conceal himself under ground, while his herald Copreus, the son of Pelops, set him his tasks.

The *second* task imposed by Eurystheus was to destroy the Hydra or Water-snake which infested the marsh of Lerna, whence she used to come forth on the land and ravage the country, and destroy the cattle. This monster had a huge body with nine heads, eight of which were mortal; but the ninth, which was in the middle, was immortal. Hercules mounted his chariot, which was driven by his nephew Ioláüs the son of Iphicles, and proceeded towards Lerna. On arriving there he dismounted, and went in quest of the hydra, which he found on a rising ground near the spring of Amymóne, where her hole was. He shot fiery arrows into the cavern until he made her come out; and he then grasped and held her fast. She twined her tail round his legs, and a huge crab which aided her kept biting at his feet. Hercules killed the crab, and crushed several of the heads of the

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What was the second task?—How was it accomplished?

hydra with his club; but to no purpose, for as fast as one was crushed two others sprang up in its stead. Seeing no end to his toil, he called his charioteer Iolaüs to his assistance. Iolaüs immediately set fire to the neighbouring wood, and with the flaming brands searing the necks of the hydra as the heads were cut off, effectually checked their growth. Hercules then cut off the immortal head, which he buried under a large stone. The body of the hydra he cut in pieces, and he dipped his arrows in her poisonous gall. When the adventure was narrated to Eurystheus, he refused to allow this task to be reckoned as one of the twelve, alleging that Hercules had not succeeded in destroying the hydra without the assistance of Iolaüs.

The *third* task, was to catch and bring alive to Mycenæ the horned hind, an animal sacred to Diana, which had horns of gold, and was of surpassing fleetness. During the space of an entire year the hero pursued her through the hills and dales of Arcadia. At length he had nearly tired her out; and as she was crossing the river Landon he struck her with an arrow, which so impeded her flight that he came up with and caught her. He flung her over his shoulder, and was proceed-

What was the third task?—How was it done?

ing towards Mycenæ with his burden, when he met Diana and her brother Apollo. The goddess, incensed at seeing her sacred animal treated in such a manner, took her from him, and reproached him severely with his conduct: but Hercules excusing himself on the plea of necessity, Diana was mollified, and allowed him to carry his prize to Mycenæ and exhibit it to Eurystheus.

As a *fourth* task, the hero was to bring to Eurystheus the Erymanthian boar, also alive. This animal haunted Mount Erymanthus, and ravaged the surrounding country. On his way thither Hercules was entertained in his cavern by Pholus, one of the Centaurs. After making an abundant repast,—for Hercules had an appetite in proportion to his strength,—he asked his host if he could supply him with wine. Pholus said that he had but one jar, which being the common property of the Centaurs he feared to open; but Hercules urged him, till at length he overcame his fears and unclosed the vessel. The fragrant smell of the wine immediately spread over the mountain, and the Centaurs were soon seen hastening to the cave of Pholus, armed with stones and pine-sticks. The first two who entered were driven back by Hercules with the burning brands which he snatched

What was the fourth task?—Describe it.

up from the hearth. Then seizing his bow and arrows he shot at them, killing some and wounding others, till he had put them to flight. They sought refuge at Malea, where Chiron the Centaur, the son of Saturn and the nymph Phillyra, dwelt. The hero, however, pursued, and still plied them with his arrows. Unfortunately one of the poisoned darts, having gone through the arm of a Centaur, wounded Chiron in the knee. All remedies were in vain, and retiring to his cave he lay groaning with agony, and wishing in vain to die,—for as the offspring of the gods he was immortal. Returning to Phóloe, Hercules found his host also lying among the dead; for Pholus having drawn an arrow out of one of the slain Centaurs, let it fall on his foot, and died instantly of the wound. The hero buried him, and then set forth to hunt the boar. He roused him from his lair, and pursuing him with loud shouts, drove him into a snow-drift, where he caught and bound him, and then carried him to Mycenæ.

The Centaurs thus destroyed by Hercules were a savage race, the offspring of Ixion by the cloud which Jupiter had sent to him in place of Juno. Their upper parts were those of a man, their lower those of a horse. They had originally dwelt on

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What is said of the Centaurs?

Mount Pelion in Thessaly, but being invited to the wedding of Pirithoüs, prince of their neighbours the Lápithæ, they had, when heated with wine, attempted to offer violence to the bride. Several of them were slain, and the rest driven from Pelion.

For his *fifth* task, Hercules was ordered to clean out in one day the stables of Aúgeas king of Elis. This prince, who was son to the Sun-god, exceeded all the men of his time in the number of his flocks and herds, and many years had passed since his stables had been cleansed. Hercules on arriving at Elis offered, if the king would give him a tenth of his herds, to clean out all his stables in one day. Augeas thinking the thing impossible readily assented, and his son Phyleus witnessed the agreement. Hercules then broke down a part of the stable wall, and turning in the rivers Penéüs and Alphéus, swept away all the collected filth before evening. But Augeas refused to stand to his agreement; and when his son Phyleus honestly bore testimony in favour of Hercules, he drove him out of the country. Eurystheus also refused to allow for this task, alleging that it had been done for hire.

The *sixth* task, was to drive away the birds which

What was the fifth task of Hercules?—Describe it.—The sixth?—Describe it.

haunted lake Stymphális in Arcadia, whither they had fled to seek refuge from the wolves. The lake lay embosomed in woods, and the hero knew not how he should get within reach of the birds. While he stood deliberating, Minerva, his protectress, brought him a pair of brazen clappers made by Vulcan. He took his stand under a neighbouring hill and rattled them: the birds terrified at the unusual sound rose, and when they were on the wing he shot them with his arrows.

All the difficulties which the Peloponnesus afforded being thus overcome, the hero was enjoined for his *seventh* task, to fetch to Mycenæ the Cretan bull. This animal had been sent up out of the sea by Neptune at the desire of Minos king of Crete; but when Minos neglected to sacrifice it, as he had vowed, Neptune caused it to run wild. Minos gave Hercules permission to catch the bull if he could; and the animal was soon on ship-board and conveyed to Eurystheus, who turned him loose: he roamed on to Attica, where he fixed himself at Márathon, and became the plague of the country.

His *eighth* task, was to bring to Mycenæ the mares of Diomédes, king of the Bistonians in Thrace. These mares devoured human flesh, and

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The seventh?—Describe it.—The eighth?—Describe it.

were exceedingly fierce. Hercules collected a band of volunteers, and sailed to Thrace; and having overcome the grooms of Diomedes, and the Bistonians who came to their aid, carried off the mares. Eurystheus, having seen them, turned them loose; and they strayed on to Mount Olympus, where they were devoured by the wild beasts.

To procure for the daughter of Eurystheus the belt of Hippólyta queen of the Amazons was the *ninth* task assigned by that prince. The Amazons were a nation of female warriors who dwelt on the banks of the river Thermódon, near the Black Sea; and allowed no men to live among them. They reared only female children, and cut off their right breasts that they might not impede them in drawing the bow-string. When Hercules, and the heroes who accompanied him, arrived at the mouth of the Thermodon, Hippolyta came down to the port to inquire the cause of their appearance; and it being explained to her, she readily consented to give her belt. But Juno, taking the form of an Amazon, persuaded the others that the strangers were carrying off their queen. They mounted their horses, and came down in arms to the port: a battle ensued, in which the Amazons were worsted; and

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The ninth?—Describe it.

Hercules, suspecting treachery on the part of Hippolyta, slew her, and sailed away with her girdle.

On his return he passed by Troy, whose king, Laómedon, he found in great affliction; for having agreed with Neptune and Apollo to build a wall round his town, when the work was completed he refused to pay them. To punish him, Apollo sent a pestilence, and Neptune a huge sea-monster, which carried off the people. The oracle being consulted, declared that the plague would never cease till Laomedon had given his daughter Hesíone for food to the monster. The hapless princess had just been exposed on a rock when Hercules arrived. He offered to deliver her on condition of receiving from Laomedon the horses which Jupiter had given to his grandfather Tros. The king consented: Hercules killed the monster; but Laomedon broke his word, and the hero departed vowing vengeance.

The *tenth* task of Hercules, was to cross the Ocean-stream and bring from the isle of Erythéa (*Ruddy-isle*) the purple oxen of Géryon the son of Chrysáor (*Gold-sword*), and the ocean-nymph Callírrhoe (*Fair-flowing*), who had the bodies of three men which were united above and divided

How did he serve Laomedon?—What was his reward?—What was the tenth task?—How was it accomplished?

below. Geryon had also the strength of three men of mortal birth.

When Hercules was come to the extremities of Europe and Africa he set up two pillars, one on each side of the strait. Being here greatly annoyed by the heat of the sun, he shot his arrows against the Sun-god, who admiring his courage lent him his golden cup to cross the Ocean-stream. As he was passing over, Océanus rose, and agitating his waters and tossing the cup, endeavoured to frighten him and make him return. But the hero bent his bow at him, and he retired in terror. It being evening when he arrived at Erythéa, he passed the night on a hill called Mount Abas. Next morning, on his attempting to drive off the cattle, he was furiously attacked by Geryon's dog Orthrus: the herdsman Eury'tion came to the assistance of his dog, but both were slain by the hero, who drove off the purple oxen. Geryon having been informed by Pluto's herdsman of what had taken place, pursued the robber, and came up with him as he was driving the cattle along the banks of the river A'nthemus (*Flowery*), where attacking him he was slain by his arrows. Hercules then placing the oxen in the cup, sailed with hem over to Tartessus, where he returned his

What did he set up at Gibraltar?—What feat did he perform there?—What difficulties did he encounter?—How did he get the oxen?—How did he ferry them over the river?

vessel to the Sun-god. He drove his cattle through Spain and Italy, and at length delivered them to Eurystheus.

The *eleventh* task, was to fetch the apples of the Hespérides, which grew in the country of the Hyperbóreans, where they were guarded by an enormous serpent, and by the Hesperides (*Western Maids*), the daughters of Atlas. These apples were of gold; they had been given by Earth to Juno on her wedding-day.

Hercules, uncertain in what country the golden apples were to be found, roamed on till he came to the river Eridanus, where he met the nymphs, who were the daughters of Jupiter and Themis. By them he was directed to the sea-god Nereus, and told how to proceed in order to obtain an answer from him. He found Nereus asleep, and bound him as he lay. On awaking, the Sea-god changed himself into a variety of forms; but Hercules held him fast, and would not let him go till he had told him where the apples were. His journey lay through Libya (Africa), and as he was pursuing it he came to the country over which Antæus, a son of Neptune and Earth, reigned. He was challenged to wrestle by Antæus, whom h threw several times; till finding that he rose each

What countries did he go through?—What was the eleventh task?—Describe its accomplishment.

time from the ground with renewed vigour (renovated by the touch of his mother), he held him in his arms and squeezed him to death.

He came next to Egypt, where a king named Busíris, who sacrificed all strangers that arrived in the country, then reigned. Hercules let himself be seized and led to the altar; then bursting the cords which held him, he slew Busiris, his son, and his herald.

In Arabia he killed Æmáthion the son of Aurora and Tithonus; and coming to the eastern extremity of Libya the Sun-god again lent him his radiant cup, in which he sailed to where Prometheus lay chained on the rock. He shot with his arrows the vulture which preyed on the Titan's liver, and set him at liberty. At length he arrived at the country of the Hyperboreans; and by the advice of Prometheus he went to Atlas, and offered to support the heavens for him if he would go and pluck the apples. Atlas did as required; and Hercules then pretending that he wanted to make a pad to put on his head, Atlas threw down the apples and resumed his burden. The hero picked up the apples and went away. Eurystheus having seen them, gave them back to him, and he presented them to Minerva.

The *twelfth* and last task, was to bring to the light Cérberus the dog of Pluto. Before under-

taking this most perilous adventure, Hercules went to Eleusis, and was initiated in the mysteries by Eumolpus. He then proceeded to Tæ'narum in Lacónia, where there was an entrance to the under-world, and went down. At the sight of him all the shades fled away in terror. Arrived at the gate of Pluto's palace, he found Theseus and his friend Pirithoüs sitting on the enchanted rock, where they had been placed by Pluto. They implored his aid, and he took Theseus by the hand and raised him up; but when he would do the same for his friend, the earth quaked, and he left him.

As it was requisite that he should give the shades blood to drink, he killed one of Pluto's oxen for that purpose. Menœtius their keeper immediately began to wrestle with him; but Hercules flung him and broke his ribs, and would have killed him but for the entreaties of Proserpine. Pluto then gave him leave to take Cerberus if he could without wounding or injuring him; and the hero, grasping him in his arms, carried him after a long struggle to the upper-world. After having shown the dog to Eurystheus, he brought him back to his master.

His tasks being all accomplished, he now returned to Thebes. But soon afterwards he again

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What was the twelfth task?—How was it accomplished?

fell into madness, and in a paroxysm killed one of his friends named I'phitus. Being seized with sickness in consequence of this deed, he consulted the oracle, and was told that it could only be removed by his suffering himself to be sold as a slave for three years. Accordingly Mercury, leading him to Lydia, sold him to O'mphale, queen of that country. It is said that the Lydian queen clad her illustrious slave in female habiliments, and set him to spin with the distaff and spindle, while she arrayed herself in the lion's skin and carried the club.

After the expiration of his servitude he collected a fleet, and took his long-threatened vengeance on Laomedon king of Troy. He took the town, killed the king and all his sons but Priam, and gave Hesione to his comrade Télamon. Shortly afterwards he took a similar vengeance on Augeas king of Elis, and set his friend Phyleus on the throne.

Hercules, after his expedition to Troy, went, at the call of Minerva, to aid the Gods in their perilous conflict with the Giants on the plain of Phlegra (*Burning*).

Earth, it is said, incensed at the defeat of the Titans, brought forth the Giants. They were of

How came he to be a slave?—How was he treated?—How did he treat Laomedon and Augeas?

enormous size, with terrific visages, and snake-feet. In the battle they hurled huge rocks and burning trees against heaven. The gods believing that they could not destroy them without the aid of a mortal, Jupiter summoned Hercules to his assistance. The hero slew Halcy'oneus, the greatest of the Giants, with his arrows, and dispatched the others as fast as they were wounded by the Gods. The Giants were put to flight; and as Enpéladus, one of the principal among them, was flying, Minerva flung the isle of Sicily atop of him.

But Earth now mingled with Tartarus, and produced the monstrous Typhon, the direst of her offspring. His stature reached the stars; with one hand he touched the East, with the other the West; his feet were snakes; feathers covered his body; his hair and beard streamed in the blast; fire flashed from his eyes. The Gods in dismay fled into Egypt, and concealed themselves under the forms of various animals. Jupiter however at length vanquished the monster, and whelmed him beneath Mount Ætna, which thenceforth emitted flames.

Hearing of the beauty of Deïaneira, daughter of Œneus king of Calydon, Hercules resolved to seek her hand. His rival was the river-god Achelöus,

Describe his battle with the Giants.—Who conquered Typhon?—Describe him.—Tell the story of Deianeira and Achelous

with whom he was to contend for the maiden. In the combat between them, Achelous changed himself into a variety of forms; and while he was under that of a bull, the hero tore off one of his horns, and he had to redeem it by giving him tha of Amalthéa, called the Horn of Plenty, which produced everything that its owner desired.

As he was departing from Calydon with his bride, he came to the river Evénus, which was deep and rapid. The Centaur Nessus, who had taken up his abode there, and used to carry people across, offered to take Deïaneira over. Hercules consented: but when he had reached the other side he heard the screams of his wife, to whom the Centaur was offering violence. He drew his bow, and shot Nessus; who, when dying, told Deïaneira to keep the blood which flowed from his wound, as a charm by which she could always recover the affection of her husband.

Hercules had long meditated vengeance on Eurytus king of Œchália, who had refused to give him his daughter I'ola after he had won her by shooting with the bow. He now collected an army and invaded his country. Eurytus and his sons were slain, and Iola made a captive. Wishing to offer a sacrifice, he sent to his wife for a

What happened at the river Evenus?—How did Hercules treat Eurytus

splendid robe to wear; and Deïaneira, hearing of the beauty of Iola, tinged the tunic which she sent with the blood of Nessus. Hercules arrayed himself, and prepared to sacrifice; but as the tunic warmed, the effect of the hydra's blood began to appear. He endeavoured to tear it off, but the flesh came with it. In his rage he seized Lichas, who had brought it to him, by the foot, and flung him into the sea. Finding death inevitable, he caused himself to be conveyed from the isle of Eubœa, where he then was, over to Mount Œta. Deïaneira, when she perceived what she had done, hanged herself; and the hero, causing a pyre to be constructed, lay down upon it, and desired his friends to set fire to it. All refused to obey; but Pœas, the father of Philoctétes, happening to come that way in search of his cattle, did as Hercules desired, and received his bow and arrows as a reward. While the pyre was flaming, a thunder-cloud conveyed the sufferer to heaven, where he was endowed with immortality, and espoused Hebe the daughter of Juno, who was at length reconciled to him.

Describe the death of Hercules.

CHAPTER VII.

THESEUS.

THESEUS was the son of Ægeus king of Athens by Æthra daughter of Pittheus king of Trœzéne. When taking leave of Æthra, Ægeus put his sword and shoes under a large stone, and told her if her child should be a boy, to send him to Athens as soon as he was able to raise the stone and take them from under it.

When Theseus had nearly attained manhood, his mother led him to the stone, and he lifted it with ease. He was now to set out for Athens; and his grandfather counselled him, as the land-journey was dangerous, to go by sea; but the young hero was not to be daunted by perils, and he persisted in going by land.

The first danger he encountered was at Epidaurus, where a man called from his weapon the Club-bearer resided: he was the terror of all passengers, as he lived by robbery. Seeing Theseus approach, he advanced to attack him: but he fell beneath the blows of the hero, who ever afterwards bore the club as a memorial of his first victory.

Who was Theseus?—What was his first feat?

At the Isthmus of Corinth he found a man named Sinis, called also the Pine-bender, from being able to take pine-trees by the head and bend them to the ground. He obliged all passers-by to attempt the same feat; and if they failed, hung them upon the trees. Theseus bent down the pines with ease, and then hung Sinis from the boughs. In this neighbourhood he also killed a huge sow which did great mischief to the inhabitants.

On the narrow road overhanging the sea, on the way to Mégara, dwelt a man named Sciron. His practice was to make strangers wash his feet on the edge of the pass, and while thus engaged to give them a kick into the sea, where a huge tortoise waited to devour them. Theseus, however, threw Sciron himself down, and made the passage safe.

At Eleusis dwelt Cércyon the son of Neptune, who forced all strangers to wrestle with him, and killed them when vanquished. Theseus paid him in his own coin.

On the banks of the Cephissus he met a man named Damastes, called the Stretcher (*Procrustes*) on the following account:—He had two iron bedsteads, one long and the other short. When a stranger came to him who happened to be short,

His second?—How did he treat Sciron?—Cercyon?—Damastes?

he took him to the long bed, and pulled him to make him fit it, he said, till life had left him. If the stranger should be tall, he gave him the short bed, and cut so much off him as reduced him to the same length with it. Theseus also punished him as he deserved.

All the perils of the road being surmounted, he arrived at Athens, where Medéa the Colchian enchantress was living with Ægeus. By her insinuations the king conceived such suspicions of the young stranger, that he was handing him a cup of poison when the sword which he bore attracted his attention, and he recognised and acknowledged his son. Medea fled to Colchis in her winged chariot.

The Marathonian bull was at this time committing great ravages, and Theseus resolved to deliver the country of him. He went to Marathon, caught the bull, and having exhibited him in chains to the astonished people, offered him in sacrifice to his protecting goddess Pallas Athena.

The Athenians were at this time in great affliction on account of the annual tribute which they were obliged to pay to Minos king of Crete. The cause of it was this:—Andrógeüs, son of Minos having come to the public games at Athens, where

How was Medea baffled?—What was Theseus' first exploit in Attica?—How was the tribute to Minos incurred?

he vanquished all his competitors Ægeus, jealous of his success, laid an ambush for him as he was going to Thebes, and had him slain. To avenge his son, Minos invaded Attica with a large fleet and army. Athens was reduced by famine; and the terms imposed by Minos were, that seven youths and as many maidens of the most beautiful which Athens contained should be sent annually to Crete, to be devoured by a monster named the Minotaur, the offspring of Pasiphae, Minos's queen, and the bull sent out of the sea by Neptune.

The third year was now arrived, and the youths and maids were departing amid the tears of their parents and friends, when Theseus resolved to go, and either be one of the victims or deliver his country from the odious tribute. Ægeus having vainly attempted to prevent his departure, charged him, if successful, to change to white on his return the black sails under which the ship departed. On arriving in Crete, the Athenian youths and maidens were, as usual, led before the king, whose daughter, Ariadne, instantly conceived a violent affection for Theseus. She furnished the hero with a clue of thread, which enabled him to trace with safety the mazes of the labyrinth in which the Minotaur lay; and having slain the monster,

What was it?—Who undertook to deliver his country from this tribute?—What happened to him in Crete?

he and his companions made their escape from it and got on ship-board. Ariadne accompanied their flight; but in the isle of Naxos, Minerva appeared to Theseus in a dream, and desired him to set sail and leave the princess asleep on the shore. On awaking and finding herself abandoned Ariadne was filled with despair and wept bitterly; but Venus appeared and consoled her; Bacchus soon after made her his bride, and Jupiter bestowed on her immortality.

Theseus pursuing his voyage arrived off the coast of Attica; but having forgotten to change his sails, his anxious father, who spent each day upon a cliff looking out to sea, thinking that his son had perished, flung himself down from it into the sea, which was named from him the Ægean.

Theseus was at the Calydonian hunt, on the Argonautic expedition, and he accompanied Hercules to the country of the Amazons. In the engagement with these female-warriors, Theseus distinguished himself so much that Hercules gave him Antíope, the sister of Hippolyta, by whom he had a son named Hippólytus, a youth of the fairest promise and most virtuous mind.

The Athenian hero was the intimate friend of Pirithoüs, king of the Lápithæ; yet their friend-

How did he treat Ariadne?—What befel his father?—What adventures did he have with Hercules?—With Pirithous?

ship had commenced in the midst of arms. Pirithoüs once made an irruption into the plain of Marathon, and drove off the herds of the king of Athens. Theseus hearing of what had happened, hastened to the rescue: but the moment Pirithoüs beheld the Athenian prince, he was seize with secret admiration: he stretched out his hand as a token of peace, and cried, "Be judge thyself —What satisfaction dost thou require?" "Thy friendship," replied the Athenian: and they swore inviolable fidelity. Their deeds corresponded to their professions, and they ever continued true brothers in arms. Each of them wished to espouse a daughter of Jupiter. Theseus fixed his choice on Helen, then but a child; and with the aid of his friend, he carried her off. Pirithoüs aspired to the wife of the monarch of Erebus; and Theseus, though aware of the danger, accompanied the ambitious lover in his descent to the under-world; but Pluto seized and set them on an enchanted rock at his palace-gate, where hey remained till Hercules arrived and liberated Theseus.

Theseus was married to Phædra, the sister of Ariadne; and Venus inspired this princess with an unhappy passion for the son of the Amazon.

In Erebus?—Who was his wife?

During the absence of her husband she made known her feelings to their object, but the virtuous youth repelled her advances with indignation. Filled with fear and hate, on the return of Theseus she accused his innocent son of an attempt on her honour. Without inquiry, the blinded prince banished his son; and calling to mind that Neptune had promised him the accomplishment of any wish he should form, implored the god to destroy him. As Hippolytus, on leaving Trœzéne, where they then were, was driving his chariot along the shore of the sea, there issued from it a huge monster, which terrified his horses so that he lost all command over them. They dashed the chariot to pieces against the rocks, and dragged their hapless master along entangled in the reins, till life abandoned him. Theseus, when too late, learned the innocence of his son,—and Phædra ended her days by her own hand.

In his old days Theseus was banished from Athens. He retired to the isle of Scyros, where his friend Lycomédes reigned. Here, as he one day mounted a lofty rock, with his host, to take a view of the island, he either fell or was pushed down by his companion, and lost his life in the fall.

Who was his son?—What was his son's fate?—How did Theseus end his days?

CHAPTER VIII.

PROCNE AND PHILOMELA. CEPHALUS AND PROCRIS. NISUS AND SCYLLA.

In the time of Pandion, one of its early kings, Attica was invaded by a fleet and army of barbarians. Tereus, the son of Mars and king of Thrace, came to aid the Athenians, and by their united arms the invaders were put to flight. Pandion bestowed his daughter Procne in marriage on his valiant ally; and Tereus departed with his bride, and returned to Thrace.

After five years, Procne felt an earnest longing to see her sister Philoméla; and she prevailed on her husband to make a voyage to Athens, and endeavour to persuade her father to let her come and spend some time in Thrace. Tereus, on beholding the beauty of his sister-in-law, fell violently in love with her; and on their arriving in Thrace, instead of conveying her to his palace, brought her to a remote farm-house in the woods, and there gratified his wicked passion. To prevent her disclosing what had happened, he cut out the tongue of his innocent victim. His wife he deceived by a false tale of the death of her sister. Procne put on mourning for her whom she be-

Who was Philomela?—How was she injured?—By whom?

lieved to be dead, and Tereus deemed his secret secure.

The hapless Philomela meantime employed herself in weaving a web, in which she pictured her story. This web she sent to her sister, who at once understood what it was designed to tell. It was now the season when the triennial rites of Bacchus were celebrated by the women of Thrace, to whose cries the mountains resounded as they ran about covered with fawn-skins, crowned with ivy, and swinging their *thyrsi* or vine-wreathed spears. Procne, taking advantage of the season, went to the place where her sister was confined, and putting on her the ivy and fawn-skin of a Bacchante, brought her to the palace. She then killed her own son Itys, and served up the flesh for his father to feed on. When Tereus had concluded his meal, he called for his son; Philomela then rushed from an adjoining room, and flung down the head of Itys before his face. The two sisters fled pursued by Tereus with his drawn sword. All three were changed by the Gods into birds;—Procne became a swallow, Philomela a nightingale, and Tereus a hoopoo.

Erechtheus, the successor of Pandion, gave his daughter Procris in marriage to Cephalus, a Thes-

How did she inform Procne?—What was the revenge?—Into what were all of them changed?

salian prince. They long lived in perfect concord and happiness. At length Procris hearing that her husband, who was passionately fond of the chase, was in the habit of retiring, when exhausted by heat and fatigue, to the shady covert of the woods, and crying aloud "Come, Aura (*Air*)!" she fancied that Aura must be the name of some nymph with whom he was enamoured. Filled with jealousy she went to the designated spot, and concealed herself in a thicket; and when Cephalus as usual cried "Come, Aura!" Procris made a rustling among the leaves. Cephalus, thinking it must be some wild beast, flung his never-failing dart—a gift of Procris herself—and pierced the bosom of his beloved wife. Procris, when too late, learned her error; and she died, leaving her husband overwhelmed with grief.

Procris had also given to her husband a dog of marvellous fleetness, named Lælaps (*Whirlwind*). Thebes being at this time infested by a fox which nothing could overtake, Cephalus went thither with his wonderful dart and dog. Lælaps soon ran the fox down; but just as he was about to seize the animal, Jupiter turned them both into stone.

In the war waged by Minos of Crete against Ægeus king of Athens, to avenge the death of his son Androgeüs, the Cretan monarch laid siege to

Tell the story of Cephalus and Procris.

Mégara, then governed by Nisus, the brother of Ægeus. On the head of Nisus grew a purple lock of hair, and as long as it remained uncut, so long would Mégara be impregnable. The siege had continued for some time, when Scylla, the daughter of Nisus, who had become enamoured of Minos, treacherously stole in the night to her father's chamber, and shore him of his strength. She hastened to the camp of Minos, and boasting of what she had done, demanded his love; but the Cretan repelled her with abhorrence, and granted favourable terms to the town. The gods changed Scylla into the bird named Ciris, and Nisus into a sea-eagle, and the father evermore pursues the daughter to punish her crime.

CHAPTER IX.

ÆACUS, PELOPS, AND THEIR POSTERITY.

ÆACUS was the son of Jupiter by Ægina the daughter of the river-god Asopus. He abode in the isle named from his mother. A pestilence having swept away all his people, Æacus preferred his prayer to his celestial sire, and the god changed the ants which abode under an oak-tree into men, who were thence called Myrmidons, from *myrmex*

Of Nisus and Scylla?—Who was Æacus?

the Greek term for 'ant.' After his death, Æacus was for his uprightness made one of the judges of Erebus.

The children of Æacus were Télamon, Peleus and Phocus. The two former having killed their brother were banished from the island by their father. Télamon retired to the neighbouring isle of Salamis, the daughter of whose king he married. He assisted Hercules against Troy, and was engaged in most expeditions of the time.

Peleus went to Thessaly, where he married the daughter of Eury'tion the son of Actor. At the Calydonian Hunt he killed his father-in-law by accident: he was purified of the guilt by Acastus son of Pelias. The wife of Acastus having seen him fell in love with him, and when he rejected her advances she accused him to her husband of an attempt on her honour. Acastus, believing her, took him to hunt on Mount Pelion; and when Peleus fell asleep, he hid his sword and left him there hoping that the Centaurs would slay him. He was saved from them by Chiron, who then taught him how to win the sea-nymph Thetis.

Peleus, as instructed, lay in wait for the nymph and seized her. She in vain changed herself successively into fire, water, and a wild beast: he

What is his history?—Who were his children?—What is said of Telamon?—Of Peleus?

held her fast, and she was forced to marry him. The gods honoured the wedding with their presence, and bestowed their gifts on Peleus.

When Thetis brought forth her first child, the renowned Achilles, she wished to render him immortal. Every night she placed him in the fire, by day she anointed him with ambrosia. But Peleus, happening to see the babe panting in the flames, cried out, and the goddess returned to the sea. She had however made Achilles invulnerable, except in the heel, by dipping him in the river Styx.

Pelops, the son of Tantalus, when the gods, as has been already related, had restored him to life, became the favourite of Neptune, who gave him a chariot and fleet horses to win Hippodamia, daughter of Œnómaüs king of Pisa, who had promised her in marriage to him who could beat him in the chariot-race. Pelops bribed Myrtilus that prince's charioteer to leave out one of the linch-pins, and Œnómaüs was in consequence flung out and killed. When Pelops had thus gained the prize, he sought to defraud Myrtilus of the promised reward, and when he urged him he threw him into the sea.

The most distinguished of the sons of Pelops were Pittheus, renowned for wisdom, Atreus, and

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Who was his son?—What is said of him?—Tell the story of Pelops.

Thyestes. Thyestes seduced the wife of Atreus who, to be revenged, affected to have forgiven him, and invited him to a feast. The food set before him was the flesh of his own children, whom Atreus had slain, and when he had finished his meal the heads and hands were shown him. The Sun stopt his chariot in mid-day at this atrocious deed. Thyestes fled from his brother to Thesprotia.

Some time afterwards Thyestes violated, without knowing her, his own daughter Pelópia. She drew his sword and kept it. Atreus soon after married Pelópia, and the son whom she had by her father was given to be exposed; but the herdsmen took pity on him, and reared him on the milk of a goat (*æx*), whence he was called Ægisthus. Atreus, hearing he was alive, sent for him, and acknowledged him for his son.

Having made a prisoner of Thyestes, Atreus sent Ægisthus to put him to death. The sword he bore was that which Pelópia had taken from her father. Thyestes recognised it. Pelópia at his desire came; the deed of darkness was revealed, and Pelópia in horror plunged the sword into her own bosom. Ægisthus brought it covered with blood to Atreus, who thinking the blood to be that of Tnyestes offered a sacrifice to the gods, and

Of Thyestes.—Of Pelopia.

while thus engaged was fallen on and slain by Thyestes and his son.

Atreus left two sons, Agamemnon and Menelaüs.

CHAPTER X.

THE CALYDONIAN HUNT.

Œneus (*Viny*) king of Calydon was a prince greatly devoted to agriculture. At the conclusion of every harvest he made due offerings to the gods as the authors of his prosperity. On one of these occasions he inadvertently neglected Diana; and the goddess, to punish him, sent a monstrous boar to ravage the lands of Calydon.

As the lands could not be cultivated as long as the monster lived, Meleáger, the gallant son of the king, proclaimed a general hunt, and invited to it the most famous heroes of the age. At his call came Castor and Pollux, the sons of Leda; and their cousins, Idas renowned for fleetness, and Lynceus for piercing sight; Télamon and Peleus, the sons of Æacus; Jason, the son of Æson; Amphiaráüs, the renowned soothsayer; Admetus, whom Apollo had served; Theseus and his friend Pirithoüs; Laertes, the father of Ulysses; Nestor

What was the origin of the Calydonian hunt?—Who were the hunters?

of Pylos, and many others. With these came Atalanta, a fair huntress-maid, from Arcadia.

The hunters, provided with dogs, nets and spears, proceeded to a densely wooded valley, the usual haunt of the boar. Having roused him from his lair, the hunt began. Loud was the shouting of the men, the baying of the dogs: the boar rushed like a thunderbolt, and scattered his foes; some were wounded, and others killed by his tusks: Nestor escaped only by climbing a tree. At length Atalanta drew the first blood, having pierced the boar in the ear with an arrow. Meleáger transfixed his back with a spear, and then following up his success despatched him. He presented the head and hide of the slain monster to the Arcadian maid of whom he was secretly enamoured. His uncles, the two sons of Thestius, insolently took the prize from her, which so incensed Meleáger, that he slew them both, and restored the spoils to the maiden.

At the birth of Meleáger, the Fates had come to the chamber of his mother Althæa, and casting a billet into the fire which burned on the hearth, said, "We give, new-born babe, the same duration to thee and to the wood." Althæa instantly snatched the brand from the flames, and quenching it with water laid it up carefully. But now, filled

Describe the hunt.

with grief and anger for the fate of her brothers, she brought it forth and cast it into the fire. As it burned, the vigour of Meleáger wasted away, and when it was consumed he lay a corpse. Great was the grief which overwhelmed the king and people at the hapless fate of their hero. Althæa repented when too late, and put an end to her life; and the sisters of Meleáger, grieving without ceasing, were by the compassion of Diana changed into birds.

CHAPTER XI.

THE ARGONAUTIC EXPEDITION.

Æson, king of Iolcos, in Thessaly, having been driven from his throne by his half-brother Pélias, committed his infant son Jason to the care of the Centaur Chiron. Pelias, having consulted the oracle, was directed to beware of the *one sandaled* man.

Time flowed on, and there was no appearance of the oracle being fulfilled. At length Jason, having arrived at his twentieth year, secretly left the mountain-cave of the Centaur, and proceeded to Iolcos to claim his rights. As he was crossing the rapid river Anauros, he lost one of his sandals, and was obliged to proceed without it. He arrived at length in the market-place of Iolcos, where all

What was the fate of Maleager?—Who was Æson?—Jason?

the people gazed on him with amazement, doubting whether he was not a god; and Pelias, who happened to come by at the time, shuddered when he saw that he had but one sandal. Jason went to the house of his father, and thither his uncles and cousins came to meet him; and after feasting for the space of five days, they accompanied him to the dwelling of Pelias, who agreed to resign the kingdom to him, on condition that he would sail to Colchis and fetch home the Golden Fleece.

The story of the Golden Fleece was this.—A'thamas, a prince of Bœotia, was married to Néphela (*Cloud*), by whom he had two children, named Phrixus and Helle. On the death of Nephela he married Ino the daughter of Cadmus, who, jealous of her step-children, resolved to destroy them. She accordingly persuaded the women to parch the seed-corn unknown to their husbands. The land consequently yielded no increase; and when the oracle was consulted, Ino bribed the messengers to say that the evil could only be removed by sacrificing Phrixus to Jupiter. A'thamas reluctantly placed his son before the altar; but Nephela suddenly snatched away both her son and daughter, and placing them on a gold-fleeced ram, which had been given her by Hermes, and which, like the celestial steeds, could run through

What is his story?—Tell the story of the Golden Fleece.

the air or along the water, directed them to fly to Colchis. They reached in safety the strait between Europe and Asia; but here Helle, through fright or giddiness, fell off and was drowned, and the sea was named from her, Hellespont (*Helle's Sea*). Phrixus pursued his journey till he arrived at Colchis, where he was kindly received by king Æétes, who gave him his daughter Calcíope in marriage. Phrixus sacrificed his ram to Jupiter, and Æetes nailed the Golden Fleece to an oak in the grove of Mars, where it was guarded by a serpent.

Jason undertook the adventure; and Argus the son of Phrixus built for him, with the aid of Minerva, a fifty-oared ship, named from himself, the Argo. In her prow Minerva placed a plank cut from the speaking oak at Dodóna.

The expedition was proclaimed throughout Greece, and every hero who panted for fame hastened to share in it. The number of the heroes was fifty; the most distinguished among whom were Hercules, Theseus, Castor and Pollux, Telamon and Peleus, Admetus, Idas and Lynceus, Laertes, Amphiaraüs, Zetes and Cálaïs, Polyphémus, Augeas, Pœas, Meleager, and the fair maid Atalanta. Orpheus was soothsayer, Æsculapius surgeon, and Tiphys pilot.

What was the origin of the name Hellespont?—How was Jason's ship built?—What heroes accompanied him?

All things being prepared, and the sacrifices having proved favourable, they got on board and put to sea. The first land at which they touched was the isle of Lemnos, where the women had lately murdered all the men, Hypsípyla their queen having alone saved her father Thoas. The Argonauts were hospitably entertained by the Lemnian women, and after stopping a few days they again put to sea.

On arriving at the coast of Mysia, they went ashore; and here a beautiful youth named Hylas, a favourite of Hercules, having gone to a spring to draw water, was seized, as he stooped to dip his urn, by its nymphs, who were enamoured of his beauty, and dragged down into it. Polyphemus hearing his cries, and thinking he was assailed by robbers, drew his sword and went to his aid. Hercules followed, but Hylas was nowhere to be found, and while they were engaged in searching for him, the Argo departed, leaving them behind.

The Argonauts next arrived at Bebry'cia, where A'mycus, a son of Neptune, reigned. It was the custom of this prince to make all strangers who arrived in his country engage with him in the combat of the cestus. On perceiving the Argo he came down to the shore, and challenged the

Describe the voyage to Mysia.—The adventure there.—At Bebrycia.

heroes. Pollux, who was renowned as a pugilist, was deputed by his companions to act as their champion, and he terminated the combat by the death of the Bebrycian prince. The subjects of Amycus fell on the victor; but his companion came to his aid, and the Bebrycians were repelled with great loss.

Sailing thence they came to Salmydessus, on the European coast, where Phineus the prophet-prince dwelt in blindness and in misery. He had married the daughter of the wind-god Boreas and Oreithyia, who bore him two sons. On her death he married Idæa, the daughter of Dárdanus, who, jealous of her step-sons, maligned them to their father. The credulous prince believing the calumny, deprived his innocent children of sight; and the gods, to punish him, struck him blind, and sent the Harpies to torment him. These were monsters, with the faces of women, and the bodies, wings and tails of birds, greedy, ravenous, and filthy. As soon as food was set before the unhappy prince, the Harpies came on the wing, snatched and devoured a portion of the viands, and so defiled the remainder, that no mortal could endure to touch them.

The heroes having gone on shore, proceeded to the palace of Phineus, to consult him as to

At Salmydessus.—Tell the story of the Harpies.

their further course. He promised to give them ample directions, provided they would deliver him from the Harpies. They undertook the task: the tables were spread forthwith, and the viands laid as for a banquet: instantly the clapping of wings was heard, and the Harpies descended and began their usual work of destruction. Zetes and Cálaïs, the winged sons of Boreas, drew their swords, and attacked the feathered monsters; the Harpies rose in the air, the sons of the Wind-god spread their pinions, and pursued them: the chase continued, over the sea and Greece, to the islands named Stróphades, beyond the Peloponnesus. Here at length the Boréades came up with the Harpies and seized them; but on their swearing never more to molest Phineus, the captors gave them their liberty and returned to join their companions.

Phineus now joyfully instructed his deliverers how to pursue their course in safety to Colchis, and they once more put to sea. They soon reached the entrance of the Euxine; and here they encountered the greatest danger they had to meet. This was the rocks named Symplégades (*Knockers-together*), which floated about, and as they were driven by the wind crushed everything that came between them: they were always enveloped in

Describe the passage through the Symplegades.

mist; dreadful was the crash when they met and even the birds could not then pass through. Phineus had told the Argonauts to let fly a pigeon, and to mark if she came safely through, for in that case the Argo might venture to follow They did as directed; the pigeon passed through with the loss of her tail: as the rocks receded, the Argo, urged by oar and sail, and aided by Juno, boldly rushed on, and escaped with some damage to her stern-works. The rocks now became fixed, for so it was fated to be when a ship had passed through uninjured.

After a prosperous course along the Asiatic coast, the Argo entered the river Phasis in Colchis. Jason lost no time in informing king Æetes of the cause of his coming; and that monarch readily consented to his taking the Golden Fleece back to Greece, provided he could perform the necessary conditions. These were, to yoke to a plough the brass-footed fire-breathing bulls which Vulcan had given to Æetes; to plough with them a piece of land; to sow in it the teeth of the serpent slain by Cadmus, a part of which Minerva had given to Æetes; and, finally, to overcome the armed crop which would spring up.

Jason was in great perplexity when he found the dangers and difficulties which he had to en-

What terms were offered to Jason?

counter; but Juno and Fortune stood his friends. Medéa, the daughter of the king, a potent enchantress, fell in love with him the instant she beheld him; and on his promising to marry her, and take her with him to Greece, engaged to give him her assistance. She accordingly gave him a salve to rub his body, shield, and spear, which would preserve them against fire during an entire day. Thus prepared he boldly entered the grove of Mars, where the bulls were feeding:—uninjured by the flames which they respired, he seized and yoked them. He ploughed the field and sowed the serpent's teeth: up sprang a crop of armed men, who with protruded spears advanced to attack him. Following the advice of Medea, he threw stones among them: they turned their arms against each other; and as they were fighting, the hero fell upon and slew them. The tasks were thus accomplished; but Æetes refused to give the Fleece, and even formed a plan for burning the Argo and slaughtering her crew. But Medea led Jason by night to the oak on which hung the Golden Fleece: with her magic drugs she charmed to sleep the serpent which guarded it; then taking her little brother Absyrtus with her, ascended the Argo with Jason, and the ship was soon at sea.

Who assisted him?—How?—How did he proceed?—What was the result?

With morning-dawn Æetes finding the Argo gone, and at the same time missing his daughter, was filled with rage. He instantly got on shipboard and pursued the fugitives. When Medea saw him approaching, she laid hold on her brother, killed him, cut his body into pieces, and scattered them on the waves; and while Æetes was engaged in collecting them, the Argo escaped. The king returned to bury his son. He sent a part of his subjects in pursuit of his unnatural daughter, threatening to inflict on them the punishment due to her if they returned without her.

It is uncertain in what manner the Argonauts came round to the Mediterranean, through which they returned to Greece. Some say they sailed up the Phasis, down the Ocean-stream to the coast of Libya, over which they carried the Argo to the Mediterranean; others, that they went from the Ocean up the Nile. Others, again, hold, that they went up the Tánaïs, and so into the northern part of the Ocean, and round by the straits of Gades. Another set of writers maintain, that their course was up the Ister or Danube, and that they carried the Argo overland to the Eridanus, down which they sailed into the Keltic or Tyrrhenian sea.

As the Argonauts were sailing by the Absyrtian

How was Æetes prevented from overtaking the Argo?—How did they return?

islands they were assailed by a storm; and the Argo spoke, and told them that the wrath of Jupiter would not be appeased till they went to Ausonia and were purified by Circe from the guilt of the murder of Absyrtus.

By Circe, who was aunt to Medea, they were kindly received. Leaving her island they passed by that of the Syrens, against whom Orpheus sang. They escaped Scylla and Charybdis, and at length reached Scheria, the isle of the Phæacians. Here Jason married Medea. They sailed thence to Crete, where their landing was opposed by Talos the brazen man, but Medea by her art caused his death. After an absence of four months, the Argo at length arrived safely at Iolcos.

During the absence of Jason, Pelias had caused the death of his father and mother and their remaining child. Jason concealed his resentment for the time, and delivered to him the precious Fleece; but he secretly committed his vengeance to his potent wife. Medea used every art to ingratiate herself with the daughters of Pelias, whom she assured that she possessed the secret of restoring youth to the aged. To convince them, she cut up an old ram, put him into a pot with some magic herbs, and forth came a bleating lamb. The silly

What happened near the Absyrtian islands?—Describe the rest of the voyage.—What was done with the Fleece?

maidens at her persuasion killed their father in order to renovate his youth; but their treacherous adviser deserted them, and thus Pelias perished.

For this deed, both Jason and Medea were forced to go into exile. They retired to Corinth, where they lived happily, till Jason falling in love with Creüsa the daughter of the king, put Medea away and espoused that princess. Medea dissembled her rage, and sent a splendid robe as a present to the bride; but the robe was poisoned, and caused the death of both Creüsa and her father. She then put to death the two children whom she had borne to Jason; and mounting her chariot drawn by serpents fled to Athens, where she married Ægeus, to whom she bore a son named Medus. Having failed in an attempt on the life of Theseus she fled to Colchis, and her son became the conqueror of the country, which he named from himself Media.

CHAPTER XII.

THE THEBAN WARS.

When his daughter Europa had been carried off by Jupiter, Agénor despatched his son Cadmus in quest of her, ordering him never to return till

How did Medea revenge this?—What was the close of Medea's career?—Who was Cadmus?—Describe his career.

he had found her. Having searched in vain over land and sea, Cadmus went to inquire of the oracle at Delphi. The god directed him to give over the search, to follow a cow as his guide, and build a town where she should lie down. Quitting the temple he went through Phocis, and meeting there a cow followed her along the valley. His guide went on through the future Bœotia, and at length lay down. Cadmus prepared to offer her in sacrifice to Minerva, his protecting deity, and sent some of his companions to a neighbouring fount to draw water for that purpose. The fount was guarded by a serpent sacred to Mars, who killed the greater part of them. Cadmus then went himself, and after a severe conflict destroyed the serpent. By the direction of Minerva he sowed in the ground the teeth of the dead monster, and instantly there arose a crop of armed men, who prepared to attack him. Minerva desired him to fling stones among them:—they instantly turned their arms against each other, and all perished but five. These joined with Cadmus to build the town which was named Thebes, and their posterity were called the Sparti, *i. e.* the Sown.

Cadmus espoused Harmónia the daughter of Mars and Venus. The gods honoured the wed-

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Describe the origin of Thebes.—The marriage of Cadmus

ding with their presence. He presented his bride with a robe, and a golden collar the work of Vulcun; and she became the mother of four daughters, Sémele, Agáve, Ino, and Autónoe, whose fates have been already related; and of a son named Polydórus.

In his old age Cadmus, in consequence of the misfortunes of his family, abandoned Thebes, and he and his wife retired to the country of the Enchéleans near Illyria. Here Jupiter turned them both into serpents, and finally sent them to the Elysian Plain to enjoy an eternity of bliss.

Láïus, the third in descent from Cadmus, on mounting the throne married Jocasta the daughter of Menœceus, one of the Sparti. The oracle, on being consulted, told him he should meet his death from the hand of his own son. Accordingly, when a child was born to him, he took the innocent babe, and piercing its heels gave it to one of his herdsmen to expose on Mount Cithæron: but the herdsman, moved to compassion, gave it to the neatherd of Pólybus king of Corinth, who brought it to his master. Polybus, who was childless, reared the infant as his son, and named it Œ'dipus, *i. e.* Swoln-foot.

When Œdipus was grown up, it chanced one day

The fate of Cadmus.—Who was Œdipus?—What caused his being sent to Corinth?

that at a banquet some one reproached him with being a supposititious child. He besought his mother to inform him of the truth, but she would give him no satisfaction. To clear his doubts, he had recourse to the oracle of Apollo; and the god directed him to shun his native country, or he should be the slayer of his father and the husband of his mother. He forthwith resolved never to return to Corinth, where as he thought such crimes awaited him, and he directed his course through Phocis. Here in a narrow road he chanced to meet an old man and a herald driving in a chariot, and on his refusing to make way for them the herald killed one of his horses. Filled with rage he slew both the strangers, and then pursued his journey.

Œdipus some time afterwards came to Thebes, where, Laïus being now dead, the throne was occupied by Creon the son of Menœceus. The Thebans were at this time greatly afflicted by a monster called the Sphinx. She had the face of a woman, the breast, feet, and tail of a lion, and the wings of a bird. She sat on a hill, and proposed a riddle to the people; and when they failed to answer it, she carried off and devoured one of them. Her riddle was this: "What is that which has one

What caused his leaving Corinth?—Tell about his coming to Thebes.—Who reigned there?—Describe the Sphinx.—Her riddle.

voice, is four-footed, two-footed, and at last three-footed?" Creon offered his throne and the hand of his sister Jocasta to whoever could solve it. Œdipus hearing of such a reward, came forward and told the Sphinx that it was a man; who when an infant creeps on all-fours, when a man goes on two feet, and when old uses a staff—a third foot. The Sphinx cast herself down from the rock and was killed; and Œdipus became the husband of Jocasta, and king of Thebes. Jocasta had two sons, Etéocles and Polynices; and two daughters, Antigone and Isméne.

After some years Thebes was afflicted with famine and pestilence; and the oracle on being applied to, directed the land to be purged of the blood that defiled it. Inquiry was set on foot; and a variety of concurring circumstances proved, that Œdipus was the child of Laïus which had been exposed, that the old man whom he had killed was Laïus, and that thus unwittingly he had committed the two great crimes allotted to him by fate. On this discovery being made, Jocasta terminated her existence by a cord, and her wretched son and husband in despair put out his own eyes. He was banished from Thebes, and accompanied by his daughters wandered about till he came to the grove

Who solved it?—How?—What followed?—What was discovered?—What was the consequence?

of the Euménides at Colónos near Athens, and here his wretched life terminated in a miraculous manner.

The sons of Œdipus agreed to reign year and year about. Etéocles, as the elder, first ascended the throne; but at the expiration of the year he refused to resign it to his brother. Polynices, taking with him the robe and collar of Harmonia, fled to Argos to seek the aid of its king Adrastus. It was night when he arrived before the palace-gate; and there he met another stranger, Tydeus the son of Œneus, from Ætolia. A quarrel arose between them; the noise brought forth Adrastus, who when he looked on the strangers beheld the accomplishment of an oracle which had been given him,—namely, that he should marry his daughters to a lion and a bear; for such were the ensigns on the shields of the combatants. He gave them his daughters in marriage, and engaged to restore each of them to his country.

The Theban expedition was the first resolved on, and all the valiant chiefs of the country were invited to share in it. One of the most important persons was Amphiaráüs, the brother-in-law of Adrastus, and a celebrated socthsayer: but knowing by his art that Adrastus alone would escape

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The sons of Œdipus?—The Theban expedition?

from the war, he refused to share in it. It having been agreed between him and Adrastus, that whenever there should be a difference in their opinions, he would be decided by the advice of his wife Eriphy'le, Polynices was advised, if possible, to gain her over to his side. He presented her with the collar of Harmonia, and Amphiaráüs with a sorrowing heart led forth his troops. Ere he departed, he charged his sons to avenge his death if it should occur, on their mother.

The army marched under the conduct of seven chiefs, Adrastus, Amphiaráüs, Cápaneus, and Hippómedon, Argives; the Arcadian Parthenopæus, the son of Atalanta; the Ætolian Tydeus, and the Theban Polynices. They passed the Isthmus and encamped on the banks of the Asópus at the foot of Mount Cithæron. Here they despatched Tydeus as an envoy to Thebes, to demand the restitution of the rights of Polynices. He challenged the Thebans to a trial of skill and strength, and vanquished them with ease. As he returned, they laid an ambush of fifty men for him, all of whom save one he slew.

The Argive host appeared before Thebes. Each chief chose one of its seven gates as the object of his attack; Eteocles set as many in number to op-

What is said of Polynices?—Of the army?—Of Tydeus and his exploits?—Of the Argive host?

pose them. Tirésias the Theban seer declared that victory would fall to Thebes, if Menœceus the son of Creon offered himself a voluntary victim; and the heroic youth slew himself before one of the gates. The fight began, and the Thebans were driven back into the town. Capaneus placed a ladder against the wall, and was mounting it, when Jupiter, to punish his impious language, struck him with a thunderbolt. The Argives fell back, and many were slain. It was now agreed that the two brothers should decide their quarrel by single combat. They joyfully accepted the proposal, and fought with such animosity that they perished by mutual wounds. On their fall the battle was renewed, and victory declared for the Thebans. The Argive leaders were all slain except Adrastus, who escaped by the fleetness of his steed Arion. Tydeus being wounded, Minerva was hastening with a medicine to his relief; but Amphiaráüs, who hated him as a chief cause of the war, cut off the head of Melanippus the Theban, who had given him his wound, and brought it to him. The savage warrior opened it and devoured the brain, and the goddess withdrew in disgust. As Amphiaráüs fled in his chariot along the banks of the Isménus, Jupiter lanched a thunderbolt; and the ground

Of Tiresias?—The fight?—The single combat?—Its result?—Of Tydeus?—Amphiaraus?—Minerva?

opening, engulphed him, his chariot, and his charioteer.

Creon, who was now king, forbade the bodies of the Argives to be buried. Antigone, despising his menaces, gave sepulture to the remains of Polynices; and the ruthless monarch entombed her alive. Adrastus flying to Athens sought aid of Theseus, who led an army to Thebes, and compelled Creon to give up the bodies of the slain. Evadne the wife of Capaneus flung herself amid the flames of the pyre on which his remains were consumed, and perished.

Ten years afterwards the Epigoni, *i. e.* the sons of the chiefs who had fallen before Thebes, resolved to avenge the fate of their sires. The oracle being consulted, said they would be victorious if led by Alcmæon the son of Amphiaráüs; and Thersander the son of Polynices giving to Eriphyle the robe of Harmonia, she induced Alcmæon not only to abandon his design of punishing her for the death of his father, but to take the command of the expedition. Diomédes the son of Tydeus, and Sthénelus the son of Capaneus, were the most distinguished of the other chiefs.

The Thebans were defeated in the first engagement, and by the advice of Tiresias they aban-

Creon?—Antigone?—Adrastus?—Evadne?—The Epigoni?—The oracle?—Alcmæon?—Diomedes?

doned the city and fled away during the night. The aged soothsayer, who had now lived through seven generations, and had seen the rise, the fortunes and the fall of Thebes, was not fated to outlive the city, and that very night he expired at the fount of Tilphussa. The Argives plundered the town, and placed Thersander on the throne.

Alcmæon now consulted the oracle of Apollo, to know how he should punish his mother for her cupidity and her treachery to his father and himself; and he was directed by the god to put her to death. He obeyed, but was instantly assailed by her Erinnys. He roamed in madness through Arcadia, and at length was purified by Phegeus of Psophis, who gave him his daughter Arsinoe in marriage; and he presented his bride with the fatal robe and collar of Harmonia. But a dearth oppressed the land on his account; and the oracle directed him to go and build a town on the river Achelóüs. Alcmæon set forth, and at the springs of the Achelous was purified by the river-god himself, who gave him in marriage his daughter Callírrhoe (*Fair-flowing*), and he built his town on the soil deposited by the stream at its mouth.

Callírrhoe now longed for the robe and collar of Harmonia; and Alcmæon returning to Arcadia,

What was the success of the Epigoni at Thebes?—Relate the subsequent fortunes of Alcmæon.—Of Callirrhoe.

and telling Phegeus that his madness would never depart till he had deposited them in the temple of Apollo at Delphi, obtained them from him. But his servant betrayed his secret; and the sons of Phegeus, by the direction of their father, lay in wait and slew him. Callirrhoe on learning the fate of her husband, prayed to Jupiter that her two young sons might at once attain to manly age. Her prayer was granted, and the youths hastened to avenge their sire. They met and slew the sons of Phegeus, who were on their way to dedicate the robe and collar to Apollo at Delphi, and then went to Psophis and killed Phegeus and his wife. They brought to their mother the fatal treasures, and by the direction of Acheloüs the robe and collar were deposited in the temple of the Delphian god.

CHAPTER XIII.

THE TROJAN WAR.

Electra the daughter of Atlas bore to Jupiter a son named Dárdanus. He dwelt in Samothrace, but afterwards passed over to the adjoining coast of Asia, where Teucer the son of the river-god Scamander reigned. Teucer gave him his daughter in marriage, and left him his throne.

Her sons.—Who was Dardanus's mother?

Tros the grandson of Dardanus had three sons, Ilus, Assáracus, and Ganymédes. The last was for his beauty carried off by the gods to be the cup-bearer of Jupiter, who gave Tros in recompense some horses of the Olympian breed. Assaracus married a daughter of the river-god Símoïs, and had a son named Capys, who was the father of Anchíses, to whom the goddess Venus bore a son named Ænéas.

Ilus was directed by the oracle to follow a spotted cow, and build a town where she should lie down. The cow led him to a hill called the Hill of Mischief (*Ate*), where he built a town named from himself Ilion, and Troy from his father On the prayer of Ilus, Jupiter sent him from heaven an image of Minerva called the Palládium. It was three ells long: in one hand it held a spear, in the other a distaff and spindle. The safety of Troy depended on its preservation.

Laómedon succeeded his father Ilus. He had several children by his queen, the daughter of the river-god Scamander, of whom the principal were, Títhonus, who was carried off by Aurora; Priam, who succeeded his father; and Hesíone, whom Hercules delivered from the sea-monster.

Priam married Hécuba the daughter of Cisseus.

His father-in-law?—Relate the story of Tros.—Of Ilus.—Of the Palladium.—Of Laomedon.

Their children were Hector, Paris or Alexander, Deï'phobus, Hélenus, Tróïlus, Cassandra, Creüsa, Poly'xena, and others. The entire number of Priam's children, legitimate and illegitimate, was fifty.

When Hecuba was about to give birth to Paris she had a dream, in which it appeared to her that she brought forth a torch which set all Ilion in flames. Priam sent for his son Æ'sacus, who had been taught the interpretation of dreams by his grandfather Merops, in order to learn what this might portend; and Æsacus declared that the child about to be born would be the destruction of his country. He recommended that it should be exposed; and accordingly the babe as soon as it came into the world was given to a servant to be left upon Mount Ida. The man obeyed his orders; but curiosity leading him back to the place five days afterwards to see what was become of the babe, he found a bear engaged in suckling it. Struck with the sight he took it home and reared it as his own, and named it Paris. When Paris grew up, he distinguished himself by his strength and courage in repelling robbers from the flocks, and the shepherds called him Alexander (*Man-aider*). He married the nymph Œnóne, daughter of the river god Kebren, whom Rhea had taught prophecy. It was while Paris was in the mountains that the three

Of Priam.—His children.—Of Hecuba.—Of Paris.

goddesses chose him as the judge of their beauty; and being shortly afterwards recognised by his father, he at the instigation of Venus sailed to Greece and carried off Helen. Œnone warned him in vain of the fatal consequences of his enterprise

Jupiter, it is said, had, under the form of a beautiful white swan, gained the love of Leda the wife of Ty'ndareus. She produced from two eggs four children; of whom Pollux and Helen were of celestial, Castor and Clytæmnestra of mortal descent. Clytæmnestra was married to Agamemnon king of Mycénæ; and to Helen, who was unrivalled in beauty, all the princes of Greece came a-wooing. Tyndareus was uncertain what to do, fearing to make a choice. At length Ulysses, one of the suitors, thinking he had but a slender chance of success, told him, that if he would engage to obtain for him the hand of his niece Penélope, he would relieve him from his embarrassment. Tyndareus gladly consented; and Ulysses then told him, that he had only to exact an oath from all the suitors, that in case of any violence or injury being offered to the fortunate candidate they would all aid in procuring him satisfaction. They readily swore; and then Tyndareus declared that he accepted Menelâüs the brother of Agamemnon for his son-in-law.

Paris, the son of Priam king of Troy, came

His adventures.—Helen.—What is related of Ulysses?

some time afterwards to the house of Menelaus in Laconia. He was received with the greatest kindness,—a hospitality which he ungenerously repaid by seducing the affections of the wife of his host. Helen fled with him to Troy; and Menelaus instantly calling on his former rivals to aid him in the recovery of his wife, they began to assemble men in all parts of Greece. Menelaus himself and Ulysses were sent to Troy to demand the restitution of Helen; but Priam, swayed by his affection for Paris, refused to give her up, and the Greeks prepared to invade his dominions.

The troops assembled at Aulis in Bœotia. The principal chiefs were the venerable Nestor king of Pylos, and his sons Antílochus and Thrasymédes; Ulysses son of Laertes king of Ithaca; Diomédes son of Tydeus, and his friend Sthénelus the son of Cápaneus, came from Argos; Ajax and Teucer the sons of Telamon, from the isle of Sálamis; Achilles son of Peleus, and his friend Patroclus, from Phthia in Thessaly; Protesiláüs also from Thessaly; Philoctétes the son of Pœas (to whom his father had given the bow and arrows of Hercules), from Melibœa in the same country; Machâon and Podalírius the sons of Æsculapius, renowned for their skill in treating wounds, led the

Menelaus?—Paris?—Helen?—Menelaus and Priam?—The Greeks?—Their chiefs?

troops of Tricca and Ithóme: Idómeneus, those of Crete. Many other valiant chiefs were present from all parts of Greece. Calchas was the soothsayer. The chief command was given to Agamemnon king of Mycenæ: and the number of ships collected exceeded a thousand.

While the Greeks were preparing to set sail, Agamemnon chanced, when hunting, to kill a hind sacred to Diana. The goddess in her wrath sent an adverse wind, and the fleet was unable to stir. Calchas declaring that the goddess could only be appeased by the blood of one of the children of the offender, Agamemnon was obliged to send for his daughter Iphigenía, under the pretence of marrying her to Achilles. When the innocent maiden arrived at the camp, she was led as a victim to the altar of Diana: she knelt down, and the priest struck her with his knife; but found to his surprise that it was a hind he had slain; for the goddess relenting, had snatched Iphigenía away, and substituted a hind in her place. She carried her off to the Tauric Chersonésus, and there set her to officiate at her altars, on which were sacrificed all the strangers who arrived on the coast.

All impediments being now removed, the fleet set sail, and a favouring wind carried it to the isle of Lemnos. Here Philoctetes in displaying his

Who had the chief command?—Tell the story of Iphigenia.

skill in archery chanced to let one of the arrows fall upon his foot; and the stench of the wound and his horrible cries were so annoying to the Greeks that they sailed away, leaving him alone in the island.

The Trojans led by Hector came down to oppose their landing; and Protesilaüs, the first who leaped ashore, fell by his spear. The landing, however, was effected; and the Greeks drew up their ships on the beach, and erected huts and booths for themselves along the shore.

The war continued for the space of ten years, for the Trojans were powerfully assisted from Thrace, and from Mysia, Lycia, Phrygia, and the surrounding countries. In the tenth year Apollo sent a plague among the Greeks, in punishment of the insult offered to his priest Chryses by Agamemnon, who refused to restore to him his daughter for ransom. This produced a quarrel between Agamemnon and Achilles, the bravest chief in the Grecian host. Achilles refusing to take any further part in the war, success was on the side of the Trojans. At length his friend Patroclus being slain by Hector, he resumed his arms, and the Trojan chief fell by his might. He ungenerously fastened the body of the noble Hector to his cha-

Of Philoctetes.—Of the landing.—How long did the war last?—What is said of Apollo?—of Achilles?—Patroclus?

riot, and dragged him round the walls of Troy in sight of his afflicted parents and kindred. Moved at length by the supplications of Priam, who came in person to his tent, he restored the body for a ransom; and the Trojans celebrated with mourning hearts the obsequies of him who had been the hope and stay of Troy.

Shortly after the funeral of Hector, Penthesiléa daughter of Mars, the warlike queen of the Amazons, arrived at Troy with a troop of her female warriors. Her appearance raised the hopes of the dispirited Trojans; the chief command was conferred upon her, and victory was once more taking the side of Troy, when Achilles coming into the field slew the Amazonian queen, and her companions fell by the hand of Ajax. Achilles, struck with her beauty as she lay sunk in death, lamented his deed and restored her body to the Trojans.

An illustrious ally now appeared on the side of Troy. Scarcely had the funeral flames consumed the remains of Penthesilea, when Memnon, the son of Tithonus and the goddess of the Dawn, arrived from the eastern shore of Ocean with an army of his swarthy Æthiopians to assist the kindred of his father. Memnon was received with the greates honours by king Priam, who listened with admiration to his narrative of the wonders of the shore

Penthesilea?—Memnon?

of Ocean, and the perils of the road thither; and the aged monarch felt hope revive in his bosom as he viewed the numbers and the strength of the Æthiopian warriors.

The very day after his arrival, Memnon impatient of repose led his troops to the field. Antilochus the brave son of Nestor fell by his hand and the Greeks were put to flight, when Achilles appeared and restored the battle. A long and dubious conflict ensued between him and the son of Aurora: at length victory declared for the son of Thetis; Memnon fell, and the Trojans fled in dismay.

Aurora, who from her station in the sky had viewed with apprehension the danger of her son when she saw him fallen directed his brothers the Winds to convey his body to the banks of the river Æsépus in Paphlagónia. The troops of Memnon vanished, to the amazement of both Greeks and Trojans, and shrouded in mist followed the corpse of their prince through the air. In the evening Aurora came accompanied by the Hours and the Pleiades, and wept and lamented over her son: Night, in sympathy with her grief, spread the heaven with clouds,—all nature mourned for the offspring of the Dawn. The Æthiopians raised his tomb on the banks of the stream in the grove of

His fate?—Aurora?

the Nymphs, and the goddess then turned them into the birds named Memnons, which fight continually over the tomb of their master.

The days of Achilles himself now drew to their close. He had been given the choice of a long and inglorious life in Phthia, or a glorious death before Troy, and he had magnanimously chosen the latter. He had pursued the flying Trojans to the Scæan Gate, when Apollo descended from heaven and warned him to retire. He replied with threats, and the god in anger shot him in the heel with one of his arrows. Although thus mortally wounded, he continued to slay the Trojans; but at length he fell lifeless to the earth. A furious conflict arose for the possession of his body, but the Greeks brought it off, chiefly through the prowess of Ajax the son of Telamon. Thetis, accompanied by the Muses and the Nereïdes, came and mourned over her son, and his obsequies were performed as became those of the bravest of the Greeks. Funeral games were celebrated at the desire of Thetis, in which the principal heroes contended. The goddess then proposed the arms which Vulcan had made for Achilles as the prize of him who should be judged to have been most instrumental in saving his body, and to be the bravest warrior. The claimants were Ulysses, and

Tell the story of Achilles' death.—Of his arms.

Ajax son of Telamon. Some captive Trojans were appointed to sit as judges; each chief pleaded his cause before them, and the celestial arms were awarded to the son of Laërtes. Ajax lost his senses with rage; and in his frenzy taking a flock of shee for the Greeks, he fell upon and slaughtered them. On recovering his reason and seeing what he had done, he slew himself with his own hand.

The Greeks having now lost their two bravest chiefs, began to despair of taking Troy. But Calchas reminding them that Achilles had left a son, advised that they should invite him to the war. For Thetis, anxious to keep her son from going to Troy, where he was fated to perish, had concealed him in female apparel at the court of Lycomēdes king of the isle of Scyros, and here he espoused the princess Deïdamía the daughter of his host. Ulysses hearing he was there, went disguised as a merchant to the palace, and offered for sale female ornaments, among which he had placed some arms. These last drew the attention of Achilles: the fictitious merchant recognised him, and by his arguments induced him to accompany the Greeks to Troy. It was now determined to send Ulysses and Diomedes to fetch Neoptólemus the son of Achilles to the aid of the Greeks.

Meantime Eury'pylus, son of Télephus and

Of Ajax.—Tell the story of Achilles at the court of Lycomedes.

grandson of Hercules, had arrived in Troy with an army of Mysians. In the first engagement the Greeks were routed, and the Trojans and their allies encamped before the ships. After a truce for burying the dead the conflict was renewed; and while it was raging, the ship which bore Neoptolemus arrived. The chiefs arrayed him instantly in the arms of his father, and his deeds proclaimed his origin. Night put a period to the conflict. Next morning the two hosts engaged anew: Eurypylus fell by the arms of Neoptolemus; the Trojans were routed, and the Greeks assailed the town; but Jupiter, at the prayer of Ganymedes, spread a cloud over it, and they retired.

Still Troy could not be taken without the arrows of Hercules, for so it was decreed by the Fates. By the advice of Calchas, Ulysses and Diomedes were sent to fetch Philoctetes from the isle of Lemnos. On his arriving at the camp his wound was cured by Podalirius, and the chiefs apologized for their former ill treatment of him. Philoctetes when restored to vigour was eager for war. The Trojans on their side came boldly forth to meet their enemies.

In the battle which ensues, Paris is wounded by one of the fatal arrows of Philoctetes. Recollecting the words of his deserted Œnone,—that

Of Neoptolemus.—His exploits.—Philoctetes.

she alone could cure him,—he causes himself to be borne to her dwelling on Mount Ida. He implores her compassion; but she is deaf to his entreaties, and he returns to Ilion to die. But when Œnone heard that he was dead, her tenderness revived; and secretly quitting her abode, she travelled in the night through the mountains. With morning she reached Troy; and beholding the burning pyre of Paris, flung herself into the flames, and was consumed with him whom she had loved.

The fatal day of Troy was now at hand. The Greeks by the advice of Ulysses, and with the aid of Minerva, construct a huge horse of wood within which the bravest of their warriors conceal themselves. Then feigning to depart, they burn their huts and booths, and sail away for the isle of Ténedos. A Greek named Sinon remained behind; and throwing himself in the way of the Trojans when they came forth next morning from the city, told them that the horse was sacred to Minerva, and would be the preservation of the city, if admitted into it. Laócoön maintained that Sinon was an impostor, and advised to burn the horse. Minerva struck him with blindness; but he still persisted in his remonstrances, when two enormous serpents came out of the sea and devoured his two children. Struck by these prodi-

Paris and Œnone.—The wooden horse.—Sinon.—Laocoon.

gies, the Trojans drew the horse into the town. In the night Sinon displayed a lighted torch (the appointed signal), and opened the fatal horse. The warriors descend, the fleet returns, the gates are opened, the Trojans massacred in their sleep, and the city taken. Deïphobus the bravest of the remaining sons of Priam, who had married Helen after the death of Paris, is slain by Menelaüs. The aged monarch himself perishes by the hand of Neoptolemus at the altar of Jupiter. Asty'anax the orphan child of Hector is flung from the summit of a tower, and his mother Andrómache reduced to slavery: the same fate befalls Hecuba and her daughters. Troy is no more!

CHAPTER XIV.

THE RETURN OF THE GREEKS.

When Troy was burned, and the booty and captives collected and divided, the Grecian chiefs began to prepare for their return to their long-left homes. While they were thus engaged, the ghost of Achilles appeared on his tomb, and menacing them with his wrath in case of refusal, demanded the sacrifice of Poly'xena one of the daughters of king Priam. The hapless virgin was torn from the

The fall of Troy.—Tell the story of Polyxena.

arms of her aged mother, and immola[illegible] at the tomb of the ruthless Achilles. Hecuba losing her senses with grief, was turned into a dog, and finally changed by the gods into a stone.

All being now ready, the Greeks set sail in different divisions. They encountered tremendous tempests on their voyage, and but few of them reached their homes in safety. They had also an enemy in their own country, who contributed all in his power to their destruction. This was Nauplius, the son of Neptune and father of Palamédes. The cause of his enmity was this:—

When the Grecian army was assembling for the war with Troy, Ulysses to avoid sharing in it feigned madness; he ploughed the ground with a horse and an ox, and sowed it with salt. Palamédes one of the Grecian chiefs, taking Telemachus, the infant son of Ulysses, placed him in the way of the plough, and Ulysses turned aside to avoid injuring him. It being now evident that his madness was not real, he was obliged to follow to the war. He resolved to be revenged on Palamedes, and during the siege he secretly caused gold to be buried in his tent, and then accused him of being bribed by the Trojans. The Grecian chiefs believing the calumny put Palamedes to death.

Nauplius out of revenge now kindled fires on

Of Nauplius.—His revenge.

the heights during the storm, and thus caused several of the Grecian ships to run ashore and be wrecked.

The venerable Nestor reached his native land in safety. Diomedes on arriving in Argos found that his wife had proved faithless to him, and he was obliged to retire and form a settlement in Italy. Philoctetes also established himself in that country. Idomeneus vowed during the tempest that if he escaped he would offer as a victim to the gods whatever first met him on his arrival in Crete. His own son was the first he met: he fulfilled his vow, and the Cretans in indignation drove him from their island; and he too retired to Italy. Teucer the son of Telamon was driven from Sălamis by his father, for not having avenged the death of his brother Ajax. He went to the isle of Cyprus and built a town, which he named Salamis. Ajax Oïleus the Locrian, having in the capture of Troy profaned the temple of Minerva, the goddess struck his ship with lightning; and as he grasped a rock to save himself, Neptune split it with a blow of his trident, and precipitated him into the waves, where he perished. Neoptolemus, to whose share of the captives Hĕlenus the son of Priam and Andromache the widow of Hector had fallen, reached

Of Nestor.—Diomedes.—Philoctetes.—Idomeneus.—Teucer.—Ajax Oileus.—Neoptolemus.

his home in safety; but having married Hermione the daughter of Menelaüs, he was slain at Delphi by Orestes the son of Agamemnon, to whom she had been engaged.

Agamemnon accompanied by his captive Cassandra reached his native realm in safety. But during his absence his wife Clytæmnestra had lost sight of her conjugal duties, and had transferred her affection to Ægisthus the son of his uncle Thyestes. The guilty pair had resolved on the death of the injured monarch, whom Cassandra warned in vain of his impending fate.

On his arrival Agamemnon was received with all the marks of respect and affection by his faithless spouse. But at the banquet held in the evening to celebrate his safe return, he and his companions were fallen on by Ægisthus and his confederates, and all after a bloody contest were massacred. Cassandra also shared their fate. Ægisthus now espoused the partner of his crime, and took possession of the throne.

Their guilt, however, did not go unpunished Orestes the young son of Agamemnon had been saved by his sister Electra, and conveyed to the house of Stróphius king of Phocis. As he grew up he formed a strict friendship with Py'lades the son of his protector. The two friends, urged by

the messages of Electra and by the oracle of Delphi, proceeded secretly to Mycenæ and slew Ægisthus and his wife. When Orestes had slain his mother, he was assailed by the Furies, whose office it is to punish guilt. In frenzy he roamed over various countries, accompanied by the faithful Pylades. Happening to arrive in the Tauric Chersonesus, they were seized, and led to be sacrificed at the blood-stained altar at which Iphigenia officiated; but having recognised her brother, she fled to Greece with him and his friend, carrying with her the image of the goddess. Orestes at length went by the advice of Apollo to Athens, and stood his trial before the court of Areopagus. A sentence of acquittal being pronounced, the Furies left him; and he returned to Mycenæ and occupied the throne of his fathers. His sister Electra became the wife of Pylades.

Menelaüs having become reconciled to Helen, embarked his share of the booty and set sail homewards in company with Nestor. They reached in safety the promontory of Súnium in Attica. Here the pilot of Menelaüs's ship died, and he was obliged to stay and bury him. Having performed the funeral rites, he again put to sea; but as he was doubling cape Malea in Laconia, a violent storm arose which dispersed his fleet; one part was

driven to Crete,—five ships, one of which was Menelaüs's own, were carried by the winds to Egypt

Menelaüs spent eight years in these parts, sailing from place to place and collecting wealth Besides Egypt, he visited Cyprus and Phœnicia, and the countries of the Erembians and Æthiopians. He also was in Libya, the land westwards of Egypt, where the sheep yean three times a-year, and the lambs are born horned, and milk, cheese, and flesh are in abundance, for king and shepherd alike.

He now began to think of returning home; and sailing from Egypt, he reached the island of Pharos, which was a day's sail distant. But he had neglected offering sacrifices to the gods, who, to punish him, sent an adverse wind, which detained them at this island. They had been there now twenty days, their provisions were nearly exhausted, and they were obliged to pass the day in endeavouring to catch fish for their support,—when, as Menelaüs was wandering about by himself, he met the sea-nymph Eidóthea the daughter of Proteus, who told him that from her father alone he could learn what he was to do to obtain a favourable wind. But as Proteus never gave his information unconstrained, she brought him fresh-stript seal-skins, and directed him to disguise himself and three of his companions in them,

His travels.—Of Eidothea.—Proteus.

and lying in ambush, to seize the sea-god when he came ashore, and holding him fast, never to let him go till he had revealed the means of escape.

Menelaüs did as desired by the nymph; and in the heat of the day he saw the marine herds rising up out of the sea, and lying to sleep on the rocks and shores. Proteus having counted them lay down also to repose. As soon as he was asleep, Menelaüs rushed from his ambush and seized him. The god changed himself successively into a lion, a serpent, a pard, a boar, water, and a tree,—but in vain; the hero still held him fast. Finding he could not escape, he resumed his own form, and told Menelaüs to return to Egypt and offer sacrifices to the gods. The hero obeyed his directions; and a southerly wind sprang up, which carried him home; and he arrived in Greece the very day that Orestes was giving the funeral-feast for his mother and Ægisthus.

All that befell the other Grecian chiefs was as nothing in comparison with the wonderful adventures of Ulysses, the prudent son of Laertes, on his return to his native isle of Ithaca.

On leaving Troy, Ulysses directed his course to the coast of Thrace; and landing in the country o the Cicónians, he took and burnt their town or

His adventure with Menelaus.—Menelaus's subsequent for tune.—Ulysses.—Tell his adventure in Thrace

Ismarus. But as the Greeks stayed on the coast feasting, they were attacked by the Ciconians, and driven to their ships with loss. Sailing thence, they were assailed by a storm, from which they took refuge on shore. On the third day they again put to sea, and reached the formidable Cape Malea; when a violent north-east wind rose, and drove them for nine days along the sea, till they reached the country of the Lotus-eaters westwards of Libya.

Being ignorant of the country, Ulysses sent three of his men to examine it. These, on meeting the inhabitants, were very kindly treated by them, and given some of their own food, the lotus, to eat. But the effect of this fruit was such, that those who had once tasted of it lost all thoughts of home, and desired to remain for ever in that country. Ulysses found it necessary to drag these men away by main force, and to tie them under the benches of his ship.

Leaving the country of the Lotus-eaters, they sailed on further, and came to that of the Cyclópes. These were a wild savage race of gigantic beings, inhabiting a rich fertile country, but unacquainted with agriculture and commerce, and ignorant of laws and social institutions. They

In the country of the Lotus-eaters.—In the country of the Cyclopes.

had but one eye, which was in the middle of their forehead.

In front of their land lay an islet well wooded and stocked with goats. Here Ulysses landed; and then leaving there the rest of his ships, sailed with his own to the opposite coast. He found the cave of one of the Cyclópes named Polyphémus, a son of Neptune; and going into it, saw that it was abundantly supplied with milk and cheese, the shepherd's wealth. The Greeks remained there awaiting the return of its master. In the evening they heard the approach of the flocks, and looking out were terrified to death when they beheld the huge monster who was driving them. It was now too late to think of escape, and they therefore endeavoured to conceal themselves in the cavern. Polyphémus having closed the door with a rock which twenty-two teams could not remove, milked his sheep and goats, and then kindled a fire. By its light he discerned the trembling Greeks, and demanded who they were. Ulysses coming forwards, said that they were Greeks who had been shipwrecked, and implored his compassion and hospitality. The answer of the Cyclops was his seizing two of them and dashing out their brains. He dressed and ate them for his supper, and then

went to sleep. Ulysses was about to kill him, but recollecting the rock which closed the door he refrained.

Next morning the Cyclops drove out his flocks, and shut his captives up in the cave. During the day Ulysses taking the staff of the Cyclops, which was as large as the mast of a ship, cut a piece off it, which he made sharp at one end, and then concealed it. When Polyphemus returned, he dressed two more of the Greeks for supper. Ulysses then came forward with a skin of wine which he had brought with him, and offered it to the Cyclops. Polyphemus, who was ignorant of that liquor, was in raptures with it; and to show his gratitude, benignantly promised that the donor of it should be the last whom he would devour. The wine soon took effect, and overcome by its fumes he fell fast asleep.

Ulysses now prepared for action. He took the piece of the giant's staff, and made the sharp end of it red-hot in the fire; then, aided by four of his companions, he bored out with it the eye of the sleeping Cyclops. Polyphemus roared aloud with pain, and the other Cyclopes came to inquire what had befallen him. He told them that Nobody (*Outis*, the name Ulysses had given himself) was

How Ulysses managed Polyphemus.

killing him; and they, thinking it was some disease, went away advising him to pray to his father.

The next morning Polyphemus opening the door turned out his flocks, and sitting in the doorway felt them with his hands, that his prisoners might not escape. But Ulysses had tied his companions under the bellies of the sheep, and then himself grasping the wool of the leader-ram, held fast under his belly. Having thus escaped from the cave, they went on board of their ship; and Ulysses then calling out his real name, the Cyclops flung huge rocks, which nearly sunk the vessel.

Quitting the inhospitable country of the Cyclopes, Ulysses and his companions sailed still onwards, and came to the floating island in which dwelt Æ'olus, to whom Jupiter had given rule over the winds. This island was surrounded by a wall of brass; and Æolus, his wife, and his six sons and six daughters, lived in continual joy and festivity. He entertained Ulysses for an entire month, and at his departure gave him all the winds, except the West, tied up in a bag made of ox-hide. The ships ran merrily before the wind for nine days and nights: on the tenth they

How he escaped.—What followed?—His adventure with Æolus.

were within sight of Ithaca; when Ulysses, who had hitherto held the helm himself, falling asleep, his companions, fancying that Æolus had given him treasure in the bag, opened it to see what it contained. Instantly the winds rushed out, and swept them back to Æolia. The director of the winds drove them with reproaches from his isle, deeming them to be odious to the gods.

During six days and nights they sailed on still westwards, till they came to the country of the Læstrygónians, where finding a well-sheltered harbour, they brought into it all the ships except that of Ulysses, who, suspicious of danger, kept his vessel without. They sent a herald with two others into the country, who meeting the daughter of the king Antíphates at a fountain, were by her directed to the abode of her father. On entering it they beheld to their dismay the queen, who was as huge as the top of a mountain. She instantly called her husband from the market-place; and he, seizing one of them, dressed him for dinner. The other two fled, pursued by the Læstrygonians, who hurling huge rocks at the ships, destroyed them, and all the crews perished of those which were in the harbour. Ulysses cutting his cables got out to sea and escaped.

The wind-bag.—What befel the companions of Ulysses in the country of the Læstrygonians?

Ulysses and his surviving companions sailed on till they reached the isle of Ææa. They remained two days in the harbour where they had landed, fearing to quit the shore. On the third day Ulysses ventured to make a short excursion of discovery, and ascending an eminence he had a view over the whole island. It was small, and covered with wood, out of the midst of which he saw a smoke ascending. Returning to his companions he selected twenty-two of them by lot, whom he sent, under the command of Eury'lochus, to ascertain who inhabited the place. They found in the wood a mansion built of hewn stone, around which were troops of wolves and lions, which came and fawned upon them. Within the building they heard the voice of a woman singing at the loom. They stood and called aloud: the mistress of the house, who was Circe the daughter of the Sun, instantly threw open the doors, and invited them in: they all entered but Eurylochus; and Circe set food before them, of which as soon as they had partaken, she struck them with her wand, and changing them into swine drove them into a sty.

Eurylochus returned in dismay to the ship, and Ulysses, on learning the fate of his friends,

What happened at Ææa?

resolved to liberate them or perish in the attempt He set out alone. On the way Mercury met him and giving him a plant, called in the language of the gods *Moly*, which would preserve him from the enchantments of Circe, directed him how to act. The hero then proceeded to the abode of Circe, and standing at the door called aloud. The goddess came forth, and invited him to enter: she placed food before him; and when he had tasted of it, striking him with her wand, desired him to go and join his comrades in the sty. But Ulysses declined the civility, and drawing his sword threatened to kill her. The goddess in terror grasped his knees, and prayed him to spare her and become her husband. He consented, on her taking a solemn oath not to do him any injury. At his desire she then restored his companions to their former state: and the hero having brought up the remainder of his crew from the ship, they all abode in the house of Circe.

At the end of a year they became impatient to return home, and at their desire Ulysses asked the consent of the goddess to their departure. She yielded to his request; but told him he must previously visit the domains of Pluto and Proserpine, and consult the spirit of the Theban prophet

How did Ulysses liberate his friends?—How did they escape from Circe?

Tirésias. The hero was overwhelmed with dismay at the intelligence: but the goddess re-assured him, and gave him ample instructions for his conduct.

Embarking early in the morning, Ulysses and his companions sailed with a favouring wind along the sea; and entering the Ocean-stream crossed to its further shore, which lay enveloped in perpetual darkness. Here they landed, and proceeded to the place which Circe had described; where Ulysses, digging a hole with his sword, poured into it mead, wine, water and flour, and the blood of a lamb and a black ewe; and with his sword drawn sat down beside it. Instantly the dead came trooping around: but the hero kept them off with his sword, although he discerned among them his own mother, whom he had left alive in Ithaca. At length Tiresias drew near, and having tasted of the blood, instructed the hero respecting his return.

Tiresias having retired, Ulysses permitted the other ghosts to approach. His mother, when she tasted the blood, recognised him, and gave him tidings of his family. In vain he essayed to embrace her,—the spirit eluded his grasp like a shadow or a dream. The shades of the heroines

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Describe his next adventure.

of former days now advanced; and as each tasted of the blood, she acquired the power of conversing with the living man. He there saw Tyro and Antíope, and Alcména and Leda, and Phædra and Ariadne. and Pricris and Eriphy'le, and other women ramous in times of old.

The heroes now came forward. Ulysses saw and conversed with Agamemnon, and cheered the gloom of Achilles by telling of the fame of his son. The shade of Ajax stood aloof, and would not listen to the excuses of his former rival. He now beheld Minos judging, Oríon hunting, Hercules bending his bow, Tityus, Tántalus and Sisyphus suffering the penalty of their crimes. Terror at last came over him; he hastened away, and getting on board his ship returned to the island of Circe.

Having stayed one day with Circe, and received ample information from her respecting his homeward voyage, Ulysses departed, taking a final leave of the goddess, who sent a favouring wind after the ship.

The wind carried them merrily along till they came near the island of the Sirens: it then fell; and Ulysses, as directed by Circe, stopped the ears of his companions with wax, and had himself

Whom did he see of the heroes?—What happened at the island of the Sirens?

bound hand and foot to the mast. They then rowed the ship along the shore of the isle, on which lay whitening the bones of men: for who ever landed there, seduced by the melodious song of the Sirens, never again saw his home. The Sirens when they heard the dashing of the oars, raised their song in praise of Ulysses, inviting him to land, and promising him knowledge. The hero struggled to get free; but his comrades bound him still faster, and he alone heard the song of the Sirens and escaped.

They now heard the roaring of the waves, and beheld the smoke ascending from the Wandering Rocks, which no ship but the Argo had ever escaped. To avoid these it was necessary to pass between two cliffs; in one of which dwelt Scylla, a monster with twelve feet and six heads, each of which took a man out of every ship that passed. Beneath the other was a whirlpool, which three times a day absorbed and regorged the water. The ship went through with the loss of six men, whom Scylla seized; and in the evening they came to the island of Thrinákia, which belonged to the Sun, and where his flocks and herds fed, under the charge of his daughters Phaëthúsa (*Gleaming*) and Lampétia (*Shining*).

In passing Scylla?

Ulysses had been warned both by Tiresias and Circe to shun this island. He therefore urged his companions to row on and pass it; but they insisted on landing for the night, promising to put to sea again early in the morning. Their chief was obliged to content himself with their oath that they would on no account violate the sacred cattle.

During the night there came on a tempest, and the wind changed. They were detained an entire month in the island: their provisions were all consumed; and they lived on what fish and birds they could catch. One day when Ulysses had gone apart to pray to the gods for relief, and had fallen asleep, Eurylochus proposed to the rest to sacrifice some of the sacred oxen to the Gods, and vow a splendid temple to the Sun. Instantly they slaughtered some of the best of them. Lampetia brought the tidings to her father, on whose complaint Jupiter promised to punish the transgressors. The hides meantime, to their dismay, crept along the ground, and the flesh lowed on the spits.

Six days they fed on the oxen of the Sun. On the seventh the storm ceased, and they put to sea. But scarcely were they out of sight of land, when

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What happened at Thrinakia?—Relate Ulysses's shipwreck

Jupiter sent a tempest which destroyed the ship and drowned all the crew. Ulysses, fastening together the mast and keel, got astride on them. A south wind sprung up, which carried him along during the whole night, and in the morning he found himself at Scylla and Charybdis. This last absorbed his raft; but he caught hold of a wild olive-tree, and held by it till his raft reappeared. He then mounted upon it, and was carried along for nine days: and on the tenth night he landed on the isle of Ogy'gia.

Ogygia was the abode of the goddess Calypso, the daughter of Atlas, who received the wanderer with great kindness, but would never consent to his departure. She wished to bestow immortality upon him, and make him her husband; but he longed to return to his wife Penélope, and passed all his days mourning on the sea-shore. At length after seven years, at the prayer of Minerva, Jupiter sent Mercury to command Calypso to permit the hero to depart. The nymph gave a reluctant consent, and furnished him with tools to build a light bark or raft. In four days he had built, rigged, and launched his vessel. Calypso gave him clothes and provisions; and having taken a last leave of him, sent a favouring gale to convey

His adventures in Ogygia.

him homewards. On the eighteenth day he came within sight of Schéria, the island of the Phæácians. Neptune, who was returning through the air from the country of the Æthiopians, happening to perceive him, and being resolved to avenge on him the blinding of his son Polyphemus, raised a tremendous storm. The raft went to pieces; but the sea-goddess Leucóthea had during the tempest given her veil to Ulysses, to tie around his waist as a means of safety; and after floating about for two days and nights, he at last entered the mouth of a river in Scheria and got to shore. He threw the veil of the goddess, as desired, into the water: and then making himself a bed of leaves in a thicket, he fell asleep.

During the night Minerva appeared in a dream to Nausícaa, the daughter of Alcínoüs king of the island, advising her to take her clothes down to the river in the morning, and wash them preparatory to her wedding. Her father, at her request, gave her a mule-cart, and she and her maids drove to the spot where Ulysses had landed. Having washed their clothes, and hung them to dry, they began to play at ball; their joyous clamour awoke the sleeping hero, and coming forth, he implored the protection of the princess. Nau-

His next shipwreck.—His adventures in Scheria.

sicaa gave him both food and clothes, and directed him to follow her to the town. Minerva met him on the way, and spread a shroud of mist around him, that he might reach the royal abode unperceived.

The beauty and splendour of the palace and garden of Alcinoüs fill the stranger with amazement. He craves the protection of the queen Arété, and is promised by Alcinoüs a ship to convey him home. At a banquet which is given, he relates to the Phæacians all his preceding adventures. They give him a great number of rich presents, and put him on board one of their wonderful ships, which moved with the velocity of the birds, and required not a pilot. The hero takes leave, and embarks in the evening. Ere dawn, the vessel is at Ithaca. The Phæacians taking out Ulysses, who is fast asleep, lay him and his property on the shore, and depart.

On awaking, the hero recognises not his own island. As he is bemoaning his fate, Minerva comes in the form of a young shepherd and informs him where he is. She then discovers herself to him; and Ulysses having by her direction concealed his treasures in a cave, she touched him with her wand, and gave him the appearance of an

How did he get to Ithaca?—What happened on his awaking?

old beggar-man. She then directed him to go to the house of his swine-herd Eumæus, and remain there till the arrival of his son Telémachus.

During the long absence of Ulysses, his wife Penélope had been harassed by the solicitations of the noblest men of Ithaca and the adjacent islands, who sought her in marriage. In daily banquets they consumed all the substance of the absent prince, and they menaced the life of his son. Penelope employed various artifices to free herself from them, but in vain. Among other devices, she feigned to be weaving a burial dress for Laertes, and declared that as soon as it was finished she would make a choice among them: but every night she undid what she had done in the day. One of her maids betrayed her, and she was now reduced to extremity. Telemachus had at the suggestion of Minerva, who accompanied him under the form of a man named Mentor, gone to Pylos and Sparta, to try if Nestor or Menelaüs could give him any tidings of his father; and the suitors had placed a ship to intercept him on his return.—Such was the state of things when Ulysses arrived in Ithaca.

Ulysses on reaching the dwelling of Eumæus is attacked by the dogs; but Eumæus saves and

What is said of Penelope?—Telemachus?—Ulysses and Eumæus?

entertains him. He spends the remainder of the day and the night there; and next morning Telemachus arrives from Pylos. Eumæus goes to the town to inform Penelope of the safe arrival of her son; and Ulysses is then restored to his former shape by Minerva: he discovers himself to Telemachus, and they plan the death of the suitors. Towards evening, when the return of Eumæus is expected, Minerva again gives Ulysses the appearance of a mendicant.

The next day Ulysses accompanies Eumæus to the town. As he enters his own house, his faithful dog Argus recognises and fawns upon him, and then expires. When the hour of repast arrives, Ulysses goes round begging food from his son and the suitors, one of whom, Antinoüs, treats him with great brutality. A public beggar named Irus attempts to drive him away; but Ulysses challenges him to box; the suitors force him to accept the challenge, and he is half killed by the disguised hero.

During the night, Ulysses and his son remove all the arms from the hall. Penelope sends for him, and he gives her a fictitious account of himself. His ancient nurse Eurycléa is directed to wash his feet, and she discovers him by the scar

Telemachus's arrival?—What passed next day?—During the night?

upon his leg of a wound which he received in his youth from a boar, when hunting on Mount Parnassus; but he enjoins her secrecy. Penelope then tells him that it is her design to propose to the suitors a feat of archery, which Ulysses was in the habit of performing; and he approves of it.

In the morning Penelope brings forth the bow of Ulysses, and tells the suitors that she will marry the one who, like Ulysses, can drive an arrow from it through twelve iron axes. They essay their strength in vain; no one can even bend the bow. Ulysses goes out, and reveals himself to Eumæus and his neatherd Philœtius; and directing them to fasten the doors, returns to the hall. He now prays to be allowed to try to bend the bow: the suitors deride him; but Telemachus interferes, and it is handed to him by Eumæus.

Instantly the arrow flies through the axes. He then transfixes Antinoüs, shouting out who he is. Telemachus having neglected to shut fast one of the doors, the suitors get arms and fight with desperation against Ulysses, his son, and his two herdsmen; but at length they are all slain. He then punishes his goatherd Melánthius, who had been faithless to him, and hangs the twelve maid-servants who had been the mistresses of the suitors.

The contest in archery?—The fight?—Punishment of the servants?

At length he discovers himself to his wife, and the night passes away in the narration of his adventures.

The next morning Ulysses goes into the country to see his aged father Laertes. While he is absent, an assembly of the people is held; and Eupithes, the father of one of the slain suitors, stimulates them to avenge their death. A part of them take arms and follow him, but Eupithes is slain by Laertes. Minerva, under the form of Mentor, aids the hero. At length Jupiter thunders, and ends the conflict, and Minerva establishes peace between Ulysses and his subjects.

CHAPTER XV.

THE VOYAGE OF ÆNEAS.

On the night that Troy was taken by the Greeks, Æneas the son of the goddess Venus, one of the bravest of the Trojan warriors, departed from the city, by the direction of his divine mother, carrying on his shoulders his father Anchises, now old and blind, and leading his little son Iulus, or Ascanius, by the hand. Anchises bore the Penates

What happened after this?—What is said of the escape of Æneas from Troy?

and the sacred things of Vesta, the pledges of the safety of Troy. Æneas sought refuge in the recesses of Mount Ida, where he remained till the Greeks had departed.

The following summer, having built a fleet, he embarked with such of the Trojans as were willing to go in search of new settlements. They first directed their course to Thrace, and were preparing to build a city, when as Æneas went to pluck some twigs from a myrtle that was growing on a mound, to his horror blood gushed forth and a voice came from the myrtle which told him that it was Polydórus, a son of Priam, whom Polymnestor king of Thrace, to whose care he had been committed, had put to death for the sake of the gold which Priam had sent with him.

Appalled by this prodigy, the Trojans quitted the coast of Thrace and directed their course to the isle of Delos. Here Æneas consulted the oracle of Apollo, and the god directed them to seek their original country. This Anchises declared to be the isle of Crete, whither they sailed; and landing there, they began to build a town; but a pestilence soon broke out among them, and while they were in perplexity, the Penates appeared one night to Æneas, and told him that Hesperia, or Italy, was

What befel him in Thrace?—In Delos?—In Crete?—What induced him to seek Italy?

the ancient country which the god had meant. Anchises called to mind an old tradition and a prophecy of Cassandra relating to that country, and it was resolved to sail for it without delay.

Scarcely were the Trojans out of sight of land when they were assailed by a storm. After being driven about for three days, they came at last to the islands named Strophades, which were then the abode of the Harpies. They found the islands abounding in cattle, some of which they killed, and were preparing to feast on them when the Harpies came flying and seized and defiled all the meats. Again they spread the feast in another place, and again the foul virgin-birds came on the wing. The Trojans drew their swords on them in vain: their feathers were impervious to steel; but they fled, and Celæno, one of them, perching on a lofty rock, foretold that though they would reach Italy, they would not be able to found a city till famine should have forced them to eat the very tables off which they fed.

They sailed thence northwards till they came to Epirus, where, landing at Buthrótum, they learned that Helenus one of the sons of king Priam was ruling over that part of the country, and was married to Andromache the widow of his brother

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What befel him at the Strophades?—At Buthrotum?

Hector, whom Pyrrhus had given to him when he himself sought the hand of the daughter of Menelaŭs. The Trojans naturally met a most hospitable reception from the prophetic son of Priam, and when they were about to depart he loaded them with gifts; and telling Æneas the part of Italy he was to sail for, he gave him ample directions how to proceed.

Leaving Buthrotum, they sailed across the Adriatic to Italy, along the coast of which they directed their course southwards. They landed at the foot of Mount Ætna in Sicily, where the Cyclopes dwelt, and here meeting one of the companions of Ulysses, who had been left behind and had led a most wretched life during more than two months in the woods, they took him on board, and sailing thence went round Sicily. They landed at Drepanum, on the west coast of the island, and here Anchises died.

When they put to sea again a violent tempest, sent forth by Æolus at the request of Juno who hated the Trojans, scattered them over the sea. Some of the ships were lost; the remainder were driven to the coast of Africa where Dido was then building the city of Carthage. This princess was sister to Pygmâlion king of Tyre, who had secretly

In Sicily?—At Drepanum?—In Carthage?—What is said of Dido?

murdered her husband Sichæus for his wealth; but the ghost of Sichæus had appeared to her and revealed the deed and counselled flight. She was joined by her friends, and by those who feared or hated the tyrant, and she founded the future rivacity of Rome.

Jupiter, at the request of Venus, had sent Mercury to predispose Dido and her subjects in favour of the Trojans. Their reception therefore was kind in the extreme, and Dido conceived a passion for the Trojan prince which proved to her a source of woe, for Fame having divulged the tidings through Africa they reached the ears of Iarbas king of Mauritania, one of her rejected suitors. Jupiter, his sire, sent Mercury at his prayer once more to Carthage to reproach Æneas with his delay and to urge his departure for Italy. In obedience to the god, Æneas secretly prepared to depart. When it came to the ears of Dido, she employed prayers and reproaches in vain to detain him, and when she found that he finally had goten on board and sailed away in the night, she ascended a funeral pyre which she had previously had constructed, and slew herself with a sword he had left behind him.

Æneas returned to Drepanum, and as it was

On his second visit to Drepanum, what happened?

now exactly a year since his father had died, he celebrated in his honour funeral games, consisting of a ship-race, a foot-race, boxing with the *cæstus*, shooting with the bow, and a sham-fight of Trojan boys on horseback. But while the games were going on, the Trojan women, instigated by Iris, set fire to the ships in order to compel the men to stay and settle in Sicily; and, but for a storm of rain sent by Jupiter at the prayer of Æneas, the whole fleet would have been consumed. In the night the spirit of his father appeared to Æneas, and telling him of the wars that awaited him in Italy, directed him to leave with Acestes, a Trojan prince who reigned in that part of the island, the women, the aged and the useless part of his people.

This was done, and the remaining ships put to sea, and by the favour of Neptune the Trojans arrived in safety at Cumæ in Italy, the abode of one of the prophetic women named Sibyls. Helenus had directed Æneas to consult her, and Anchises had told him that she would conduct him down to the under-world, where he was abiding in bliss. The Sibyl, inspired by Apollo, foretold to the hero the wars he had to wage, and added that his safety would first come from a Grecian town. She directed him to procure a golden bough, the gift to

What happened at Cumæ?—Tell the whole story of Æneas's visit to the lower world.

Proserpine, in the neighbouring wood. His mother's doves lead him to the bough, which he plucks with ease—a sign that he was called by Destiny to visit the realm of Pluto alive. The Sibyl offers the appointed sacrifices, the ground rocks, the howling of dogs announces the presence of the goddess of the night, Æneas draws his sword; they enter the dark descent, and proceed in gloom till they come to Acheron, over which they are ferried by Charon. The Sibyl throws to Cerberus a medicated cake prepared for the purpose, and he falls asleep when he has swallowed it. They enter the gate and come to where Minos sits judging: they pass through the abode of those who had died by their own hand, and here Æneas sees Dido, but she flies from him. They next come to the abode of the heroes, and leaving Tartarus, round which Phlegethon flows, on the left, they at length reach the blissful plains of Elysium, the abode of the peculiar favourites of the gods. Here, in a fragrant valley, Æneas finds his father, who shows him the souls which were to return to earth to animate the bodies of the future great of Rome, and tells the deeds they were to perform. He finally dismisses him and the Sibyl through the ivory gate of dreams, and they return o Cumæ.

The Trojans now ·1 sued their voyage along

the Italian coast, and at length they reached the mouth of the river Tibur, in Latium, the country in which they were to settle. Here, as they made their first meal on shore, they used their cakes for trenchers, and when all the other food was consumed they began to eat up them also. "Ho!" cried out Iulus in sport, "we are eating our tables too." Æneas caught the words, which so well explained the direful prophecy of the Harpy. He worshipped Jupiter and the other gods, and the king of Heaven thundered aloud and shook a glittering cloud in the sky to assure them of his favour.

The country around was at this time governed by a prince named Latinus, the son of Faunus and the nymph Marica. He had only one child living, a daughter named Lavinia, who was sought in marriage by all the neighbouring princes. The queen Amáta was urgent in behalf of Turnus prince of the Rutulians, but prodigies sent by the gods deterred the king from giving his assent. In his perplexity he sought counsel of his prophetic sire, whose oracle was the guide of Italy. He slew a hundred sheep, and lay upon them, as was the custom, in the grove of Albunea, and in the gloom of the night he heard the voice of his sire

To what country of Italy did he sail after leaving Cumæ?—What happened on landing?—What is said of Latinus?—Lavinia?—Turnus?

from the depths of the wood telling him that his son-in-law was to come from afar, and was to be no Italian. Fame soon spread the report, and all the country was in expectation at the time the Trojans landed.

The envoys whom Æneas sent to Latinus, requesting permission to settle in the country, were received with the greatest favour; the king told them the response of the oracle, and expressing his belief that Æneas was his destined son-in-law, invited him to his palace. But as the envoys were joyously returning, mounted on the horses which Latinus sent to Æneas, Juno, who was passing over Sicily in her way from Argos, beheld the Trojan fleet at anchor in the Tibur. Filled with rage, she summoned the Fury Alecto from Erebus, and charged her to break the peace and stir up war.

Alecto first seeks the palace of Latinus, where she casts one of her snakes into the bosom of Amata, and fills her with rage. She then enters the palace of Turnus at Ardea, in the form of an old woman, the priestess of Juno, and telling him the news, flings her torch into his bosom and excites him to war. Then mounting on her dusky wings she comes to where Iulus and his com-

Of the embassy to Latinus?—Of Juno?—Alecto?—Amata?—Turnus?

panions are hunting, and inspiring the dogs with a sudden madness, makes them hunt a pet stag belonging to Silvia the daughter of Tyrrheus, chief herdsman of king Latinus. Iulus wounds the stag which flies home and dies at the feet of its mistress. Tyrrheus with his sons and friends attack the Trojans; and Alecto, having completed her task, returns to her native gloom.

War against the Trojans was now resolved on, Latinus in vain opposing it. All the tribes and people south of the Tibur, as far as the Vulturnus, joined by allies from Etruria and the Apennines, took arms. Envoys were even sent to invite Diomedes, who had settled in Apulia, to come and assist in the war.

As Æneas, anxious about the approaching war lay asleep one night on the banks of the Tibur, the god of the river appeared to him, and bade him not to fear. As a sign, he told him that he would find next morning, lying beneath the trees on the banks of the river, a white sow and thirty white young ones. He informed him that higher up the river a colony led by Evander from Arcadia had settled, whom he advised him to visit and seek to gain their alliance.

In the morning Æneas found the white sow and

Iulus?—Tyrrheus?—Of the warlike preparations?—Æneas' vision?—The white sow?

her young, which he sacrificed to Juno. He then sailed with two ships up the river to Pallentéum, the city of Evander, which stood on one of the hills (the Palatine) where Rome afterwards rose. The Arcadian prince receives him most kindly, and promises to aid him with four hundred horsemen led by his son Pallas. He also tells him that there was at that moment a large army of Tuscans assembled, eager to take vengeance on Mezentius their tyrannical prince, who had sought refuge with Turnus; but that a soothsayer detained them, declaring that they could only be victorious if led by a foreigner. Æneas repairs to the camp of the Tuscans, and they joyfully embark on the Tibur, deeming themselves now certain of victory.

Meantime Turnus had made a furious attack on the camp of the Trojans, and he was preparing to burn the fleet when, at the request of the Mother of the Gods, of whose pines they were built, Jupiter changed them into nymphs. In the midst of the conflict, Æneas and the Tuscans arrive, the battle is renewed with vigour, Pallas is slain by Turnus, and Mezentius falls by the hand of Æneas, who is clad in armour forged for him by Vulcan at the request of his mother Venus.

After the funeral rites of the slain had been per

Of Evander?—The Tuscans?—Of Turnus?—Of the conflict?

formed, Æneas led his army against the Latin capital. A battle is fought under its walls, in which the female warrior Camilla, who led a troop of Volscian horse, is slain, and the Latins defeated.

Turnus now challenges Æneas to a single combat. The Trojan warrior joyfully accepts his invitation; the truce is made by king Latinus in person; but ere the heroes engage, the Latins, instigated by the goddess Juturna, Turnus' sister, who comes among them at Juno's instigation, in the form of a man, break the truce. Æneas, who is unarmed, is wounded, but he is miraculously cured by the aid of his mother, and then encountering Turnus in the fray, slays him and ends the war.

Æneas espouses Lavinia, and from him were descended the founders of ROME.

The battle before the city?—The duel?—The marriage?—What city was founded by the descendants of Æneas?

THE END.

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